Scripture Lessons,

OR,

THE HISTORY OF OUR LORD,

IN

QUESTION AND ANSWER.

DESIGNED FOR THE USE OF BIBLE CLASSES.

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CHAPTER XVI.

What does the sixteenth Chapter of this Gospel contain?

1. OUR LORD'S REPROOF OF THE PHARISEES FOR THEIR HYPOCRISY.

2. HIS WARNING TO THE DISCIPLES AGAINST FALSE DOCTRINE.

3. PETER'S PROFESSION OF FAITH; AND THE HONOUR PUT UPON HIM.

4. OUR LORD'S PREDICTION OF HIS APPROACHING SUFFERINGS.

5. THE GREAT QUESTION OF PROFIT AND LOSS.

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1. Where was our Saviour at this time? In the coasts of Magdala. Who came to him there? "The Pharisees also with the Sadducees." Who were the Pharisees? See iii. 7. Who were the Sadducees? See iii. 7. Did these Pharisees and Sadducees come to Jesus, with a desire to ascertain whether he really was the Messiah? No; they came "tempting" him. What does the word tempt here signify? To ensnare. Does the word tempt always signify to ensnare? No: it is generally used in the sense of trying a person's principles.* How did they tempt him? By desiring "that he would

* As Gen. xxii. 1.

show them a sign from heaven." What did they mean by a sign from heaven? See xii. 38. Was this the second or the third time of their asking for a sign from heaven? The third time.* Why were they so importunate for a sign *from heaven?* To prevent the common people from acknowledging Jesus as the Messiah, on account of the signs they beheld *on earth.* What signs? His miracles; particularly his furnishing a table in the wilderness.† Were not those miracles sufficient to have convinced the Pharisees and Sadducees? Yes; if they had been candid, and desirous of knowing the truth. Had there never been a sign from heaven attesting the truth of our Saviour's mission? Yes; there was a voice from heaven at his baptism.‡ Were any of the Pharisees and Sadducees present on that occasion? That is not certain; but they could not be ignorant of the testimony of John the Baptist concerning it.§ What useful lesson may we learn from the conduct of the Pharisees and Sadducees in asking a sign? That it is only deceiving ourselves, to lay so much stress on the means we *have not*, whilst we are despising those which we possess.

2. What answer did our Lord make to this request of the Pharisees and Sadducees? "He answered and said unto them, When it is evening, ye say, It will

* 1st time, John ii. 18.
2nd — Matt. xii. 38.
† Ps. lxxviii. 19, in connexion with the miracle ,Matt. xv. 32—38.
‡ Matt. iii. 17. § John i. 32.

be fair weather, for the sky is red." Why did our Lord refer to their skill in judging of the weather? To show that they had much more discernment in the things of this life than in matters of religion. Is it ever the case with us, that we show more discernment about the things of this life than in matters of religion? It is too much the case, even with the friends of Jesus; and altogether so with his enemies. Which are of greater importance, the things of time, or those of eternity? Those of eternity. What is the cause, that we are so much more clever and discerning in the affairs of this world, than in those which relate to the salvation of our souls? Because we think *more*, and *with deeper interest*, about the present life, than about that which is to come. Is it wise so to do? No; it is folly and madness.

3. In the morning, how did the Jews judge of the weather? They said, "It will be foul weather today, for the sky is red and lowring." Were the Jews very weather-wise? Yes; they published an annual almanack, on the rains of each coming year. And were their calculations generally correct? Yes; they valued themselves on the correctness of these calculations. Are we able thus to judge of the weather beforehand? Not so accurately; the seasons were much more steady, in Judea, than they are with us. In order to judge of the weather with precision, what must the Jews have done? They must have paid great attention to the signs and seasons. What signs? The signs

of fair, or foul weather. What are those more important signs which our Lord blamed the Pharisees and Sadducees for not discerning? "The signs of the times." How did he reprove them for not discerning the signs of the times? "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" What did the signs of the times denote? That the promised Messiah was come. Mention one of the signs, by which the Jews might have known that the Messiah was come? The sceptre was departed from Judah.* What do you understand by the sceptre having departed from Judah? That the Jews had no longer a king of their own. By whom, then, were they governed? By sub-governors, under the Roman emperor. Mention a second sign of the times of Messiah? The number of weeks† predicted by Daniel was just expired.‡ What was to take place at the end of those weeks? Messiah was to come, and to be cut off, but not for himself.‡ Mention a third sign of the times of Messiah's being come? The miracles wrought by Jesus of Nazareth were precisely those, which prophecy ascribed to the Messiah.§ Ought the Pharisees and Sadducees to have been observant of these signs of the Redeemer's advent? Yes. How was it that they did not observe them? Because they had no liking for the subject. Do men never excel in that for which

* Gen. xlix. 10. † i. e. Prophetical weeks, or weeks of years.
‡ Dan. ix. 25, 26.
§ Comp. Matt. xi. 5, with Isa. xxxv. 5.

they have no liking? Never. What must we do, then, in order to arrive at Christian excellence? We must give our whole hearts to religion.

4. What more did our Lord say? "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (See Questions, chap. xii. 39, 40). When our Lord had answered these men, what did he do? "He left them, and departed." Why did our Lord leave the Pharisees and Sadducees? Because he will not tarry with those that tempt him.

5. Whither did our Lord go? He entered into the ship again, and departed to the other side of the lake.* Who went with him? "His disciples." Had the disciples forgotten any thing? Yes; "they had forgotten to take bread." When did they discover their mistake? As they were sailing across the lake. Had they no bread with them in the ship? Only one loaf.* What, do you think, had become of the seven baskets full of fragments that were left, after the miraculous dinner? They may have been given to some of the multitude, who came from far, to feed them on their way home.

6. Did our Lord reprove his disciples for their carelessness in forgetting to provide themselves with bread? No; he drew from the circumstance a lesson of instruction. What should we learn

* Mark viii. 13, 14.

from our Lord's improving this circumstance for the benefit of his disciples? We should try to improve by every event—even by past mistakes. What instruction did our Lord give to his disciples on the occasion? "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." What is meant by leaven? Depraved principles, and false doctrine. What was the leaven of the Pharisees? Self-righteousness* and hypocrisy.† What was the leaven of the Sadducees? Infidelity. ‡ Why are self-righteousness and infidelity compared to leaven? Because they spread through the character and conduct, as leaven spreads through the flour. When does leaven begin to work? See xiii. 33. How does it work? See xiii. 33. Are the workings of pride and unbelief in the heart very secret and very powerful? Yes. Why did our Lord say, "Take heed and beware," of self-righteousness and unbelief? Because we are so much in danger of their secret operation. What is implied in this double form of admonition, *Take heed* and *beware?* It is as if our Lord had said, Keep thy heart with all diligence.§

7. Did the disciples understand, that our Lord referred to the depraved principles of the Pharisees and Sadducees? No; "they reasoned among themselves, saying, It is because we have taken no bread." What, then, did they understand our Lord to mean? That they were not to accept of

* Luke xviii. 11, 12.
† Luke xii. 1.
‡ Acts xxiii. 8.
§ Prov. iv. 23.

any bread from the Pharisees and Sadducees, nor to eat bread with them. Was that what our Lord meant? No; He spoke of bread, not literally, but parabolically. What do you mean by parabolically? In the way of a parable. What is a parable? See ch. xiii. 3. What was the image here used? Bread, or leaven. And to what did that image refer? To the self-righteousness, hypocrisy, and infidelity of the Pharisees and Sadducees.

8. Did our Lord perceive that his disciples did not understand the hidden meaning of his words? Yes. Was it very dull and carnal of them, not to understand him? Yes; and our Lord reproved them for it. What did he say to them? "O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" Did Jesus, here, blame them for not having brought bread? No; He blamed them for having so much anxious thought about the want of it. But is it not very wrong to be careless, and neglectful to provide for ourselves? It is a dishonour to religion to be careless; but still more to be anxiously careful. Was there any occasion for the disciples to be anxiously careful about a supply of bread? Certainly not, whilst they had Jesus with them.

9. What made their carefulness, and want of faith, the more inexcusable? The proofs they had had of their Master's power and grace. Did they need to be reminded of those proofs? Yes; they seemed to have lost sight of them. Are we, in this

respect, very much like them? Yes; we too soon forget the mercies and deliverances we have experienced. How did our Lord bring those things to their recollection? "Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?" How many baskets full of fragments were left on that occasion? Twelve.

10. What was the other instance of Christ's power, of which the disciples required to be reminded? "The seven loaves of the four thousand, and how many baskets" they "took up." How many baskets full were left on that occasion? Seven.

11. Did our Lord further rebuke his disciples for their dulness of apprehension? He said: "How is it that ye do not understand, that I spake it not unto you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?"

12. When our Lord said these words, did light begin to break in upon their understandings? Yes; "then understood they, how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Did our Lord's words (ver. 11) convey any explanation of his meaning? No; they conveyed a reproof to the disciples for not having understood his meaning. If our Lord merely reproved their dulness, how was it, that the disciples now began to understand him? Because their thoughts were stirred up, and assisted by the Spirit of wisdom, to arrive at the *sense* of

what he said. Will it do us any good to hear, read, or learn, without understanding the *sense?* No. What, then, should be the great concern of Sabbath-school teachers? To make the children understand the meaning of every thing they read or learn at school. And, in order to this, what plan should be adopted? That of putting questions, and giving explanations. Is it sufficient to put the questions that are found in catechisms? No; the questions must be multiplied and varied, to stir up the mind of the learner. When a question is put, how does a learner sometimes answer? As our Lord's disciples did at first—without understanding what the teacher says. And is our work done, if we make our scholars *understand* the *meaning* of Holy Scripture? No; a teacher must try to make them *feel* and *practise* that which is good. Is it in our power to do that? By the blessing of God we may be the instruments of spiritual good to those who are taught. Will that be a great reward of our labour? A very great reward.

13. Did Jesus and his disciples pursue their journey by water? Yes. Where did they go ashore? At Bethsaida.* Did our Lord leave some token of his power and grace, at every stage of his progress? Yes; He went about doing good.† What miracles of mercy did he perform, in passing through Bethsaida? He led a blind man out of the town,

* Mark viii. 22. † Acts x. 38.

and restored him to sight.* What is the next place at which our Lord arrived? "The coasts of Cesarea Philippi." What is meant by the "coasts" of Cesarea? The neighbourhood of that place. What is Cesarea Philippi? A town near the spring-head of the river Jordan.† What took place in the neighbourhood of this town? A most important conversation between our Lord and his disciples. On what subject? Respecting the dignity of our Lord's person. How did our Lord commence this deeply interesting discourse? "He asked his disciples, saying, Whom do men say that I, the Son of Man, am?" What "men" did our Lord refer to? The common people, who had seen the proofs of his Messiahship. What proofs of his Messiahship had they seen? His miracles. What was there in the miracles of Christ, by which the people could discover their author to be the Messiah? They were wrought *with authority*.‡ Did our Lord know the sentiments of the people concerning himself? Yes; he had a perfect knowledge of every thought and feeling. Why, then, did he put the foregoing question? Because he would hear the report of his disciples on the subject.

14. And what did they say? "They said, Some say, that thou art John the Baptist; some Elias; and

* Mark viii. 23, &c. &c.

† Anciently *Dan*—the northern limit of the Holy Land, 1 Sam. iii. 20.

‡ Mark i. 27.

others Jeremias, or one of the prophets." Who was John the Baptist? See iii. 1. Was John the Baptist living at this time? No; Herod had put him to death. How then could any persons suppose, that it was John whom they saw? They thought that John the Baptist was risen from the dead. Do you remember who it was who first spread a report of John being risen from the dead? Yes; the guilty monarch, who had murdered him. Who is the next person, whom they took the Lord Jesus to be? "Elias." Who was Elias? The prophet Elijah. Was there, among the Jews, a general expectation that Elijah would appear again on earth? Yes. What was the cause of that expectation? The prediction of Malachi, ch. iv. 5. Who was the person predicted under the name of Elijah? See xi. 14. Who is the next person whom the people thought Jesus might be? Jeremias, or one of the prophets. Did many different opinions prevail concerning Jesus? Yes. And do many different opinions prevail, in our day, on religious subjects? Yes; very many. Among these various opinions, how may we arrive at the truth? By drawing all our religious sentiments from the fountain of truth. What is the fountain of truth? The sacred volume. But do not persons of various opinions, equally quote the authority of the Bible, for their opinions? Yes. How do you account for this?—does the Bible contradict itself? No, but we are apt to form our opinions *first;* and then to wrest the Scriptures to our own

views. Do good people ever wrest the Scriptures thus? Not designedly; but it is difficult to lay aside our prejudices, and come to the Bible with a teachable spirit. Were any of the opinions, here mentioned concerning our Lord, right? No; they were all wrong. How do you account for it, that none of them discovered him to be the Messiah? Because he had none of the outward pomp and grandeur which the Jews expected would adorn their Messiah.

15. When our Lord had asked his disciples what were the thoughts of *others* concerning him, how did he further question them? "He saith unto them, But whom say *ye* that I am?" Did our Lord frequently catechise his disciples? Yes.* Why did he catechise them? Because it is a useful method of teaching. What are the most useful questions to put, in catechising those whom we teach? Such as are personal, and addressed to the conscience. Was the question, here put by our Lord to his disciples, of that personal kind, and addressed to the conscience? Yes; it concerned each one of them. What was the question? "What think ye of Christ?" Is that an important question? It is a question on which depend all our hopes for eternity.†

* See Matt. xiii. 51. xvi. 15. xvii. 25. xx. 22. John xxi. 15.

† "What think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of Him."

16. Who answered this all-important question? "Simon Peter." Did Peter answer for himself alone? He answered for himself, and his fellow-apostles. How came Peter to be spokesman on this occasion? He was, on all occasions, more bold and forward to speak than the rest. What did he say? "Thou art the Christ, the Son of the living God." What is the meaning of "the Christ"? See xii. 23. Who were usually anointed? Persons appointed to the offices of prophet,* priest,† and king.‡ How were persons anointed to those offices? By pouring anointing oil upon their heads. How was our Lord anointed? With the Holy Ghost, and with power.§ Why is this title—*The Anointed*—given to our Lord? Because he is the Prophet, Priest, and King of his Church. What was the second title by which Peter described our Lord? "The Son of the living God." Whom did he mean by "the living God"? Jehovah. Why did Peter here call Jehovah, "the living God"? To express the fervour of his feelings. What did he mean by the appellation, "The Son" of the living God? That our Lord possessed the same nature with the Father. Was there, in this form of expression, an acknowledgment of Christ's divinity? Yes; it was a profession of faith in the divine dignity of Christ. How was the person of Christ constituted? See xiii. 37.

17. Was this profession of Peter's agreeable to truth? Yes.

* 1 Kings xix. 16. † Exod. xl. 13.
‡ 1 Sam. x. 1. § Acts x. 38.

What did Jesus say, in approval of it? "Blessed art thou, Simon Bar-jona." What is the meaning of "*Bar*-Jona"? The *Son* of Jona. Wherein did the blessedness of Simon consist? In his spiritual views of the person and offices of the Redeemer. How is it, that right views of the person and offices of the Lord Jesus Christ make a person blessed? By producing *love* to the Saviour, and *likeness* to him. Did our Lord say by what means Peter had attained this blessed knowledge of his person and offices? Yes; "for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." What is the meaning of, "flesh and blood hath not revealed it unto thee"? That Peter had not acquired his spiritual views of Christ from human teaching. How, then, were they obtained? They were revealed to him. What is it to reveal? See xi. 25. What are the truths here spoken of, as being revealed, or shown to the mind? The character of Christ, and the way of salvation by him. Who is the Revealer of these truths, or who shows them to the mind? The Spirit of truth.* And from whom does the Spirit of truth proceed? From the Father.† Is it possible for us to arrive at the true knowledge of the Lord Jesus Christ, without an inward revelation of him by the Spirit of God? No man can say that Jesus is the Lord, but by the Holy Ghost.‡ But do not many persons acknow-

* Cor. ii. 10. † John xv. 26. ‡ 1 Cor. xii. 3.

ledge Jesus to be "the Christ," and "the Son of the living God," who, yet, have not the Holy Spirit's teaching? They may acknowledge him with their lips; but not with faith and love. Ought we not to have great searchings of heart, lest, when our profession of religion is laid in the balances, it should be found wanting? Yes; and if we would judge ourselves, we should not be *condemned.**

18 What reply did our Lord make to that part of Peter's profession, "Thou art the Christ"? "I say also unto thee, That thou art Peter." What is the meaning of Peter? See iv. 18. Does the word signify a *foundation* stone? No; a stone in the building. Did our Lord refer at all to the foundation? Yes; pointing to himself, he said, "But *upon this rock* I will build my church." Is there any difference between a *stone* and a *rock*? Yes. What is a rock? A vast mass of stone. Would a stone be a sufficient foundation for a building? No; it would neither be large enough, nor secure enough. What is the best foundation for a large substantial edifice? A rock. What is referred to in the text, under the figure of a large building, or temple? The Church of God. What is the Church of God? The whole body of believers. On what foundation is this Church built? On the rock, Christ Jesus. Is not the Church built on Peter? No. How can you prove that from the Scriptures? It is written, Other foundation can no

* 1 Cor. xi. 31.

man lay, than that is laid, which is Jesus Christ.* But, does not Paul, in his epistle to the Ephesians, say, that believers are built upon the foundation of the apostles and prophets?† Yes; but he means —upon the foundation which the apostles laid.‡ And what foundation did they lay? Jesus Christ, and him crucified. How did the apostles and prophets lay this foundation? By their preaching. In what way did their preaching lay this foundation? By showing, that there is none other name under heaven, given among men, whereby we must be must be saved.§ What must we build, upon that foundation? All our hopes of pardon and acceptance with God. Are the person, work, and righteousness of the Lord Jesus Christ, a safe foundation for the church? Yes; "the gates of hell shall not prevail against it." What is meant by "the gates of hell"?‖ Satan, and all his hellish legions. Has it always been the desire and aim of Satan to overthrow the Church of God? Yes; he has made many attempts to overthrow the Church of God.¶ Can any such attempts prevail? No; the Lord has said to his Church, No weapon formed against thee

* 1 Cor. iii. 11. † Eph. ii. 20. ‡ 1 Cor. iii. 10.
§ Acts iv. 12.

‖ In Eastern countries, the Gate is the seat of *power*, or authority, where justice was dispensed (Zech. viii. 16): hence the term Ottoman *Porte*, or *Power*.

¶ Such as 1. Stirring up the Jews to kill Christ.
2. Raising persecutions.
3. Introducing heresies. And,
4. Diffusing infidel principles.

shall prosper.* Why does our Saviour call the Church *His* Church? Because it is his, both by purchase,† and by conquest.‡

19. Did our Lord promise to put a signal honor upon Peter? Yes. What was that honor? "I will give unto thee the keys of the kingdom of heaven."§ What is a key? The instrument for opening a door.‖ What was Peter to open with the keys that our Lord gave him? "The kingdom of heaven." To whom was Peter to open that kingdom? Both to Jews and Gentiles. How was he to open the kingdom of heaven to Jews and Gentiles? By unlocking, or explaining those doctrines, by the belief of which they were to be admitted into it. When did he open the kingdom of heaven to the Jews? On the day of Pentecost. How did Peter open the kingdom of heaven, to the Jews, on the day of Pentecost? By preaching to them repentance, and the remission of sins.¶ When Peter thus opened the kingdom of heaven to the Jews, how many went into it? About three thousand souls.** How did Peter open the kingdom of heaven to the Gentiles? By preaching to, and bringing in the first Gentile converts.†† Does not the giving of keys to any person imply the communication of power or authority to that person? Yes.‡‡ Did our Lord, then, give to Peter the power or authority to open heaven to us,

* Isa. liv. 17. † Acts xx. 28. ‡ Eph. iv. 8.
§ "I *will* give," i. e. after my resurrection.
‖ Acts xiv. 27. ¶ Acts ii. 38. ** 41.
†† Acts x. 34—48. ‡‡ Isai. xxii. 22.

when we die, as the Roman Catholics believe? No: the keys of death and of the unseen world, are in the hands of the Lord Jesus Christ.* What then was the power promised to Peter under the symbol of keys? That divine power, which made his ministry the instrument of conversion. Were the keys given to Peter only? No; the same power accompanied the preaching of the other apostles. Why, then, did our Lord say to Peter, personally, "I will give *thee* the keys," &c.? Because Peter was to be *the first* who should preach the Gospel with the Holy Ghost sent down from heaven. What further honor did our Lord promise to this Apostle? "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Do the binding and loosing refer to persons, or to things? To things. Were the expressions *to bind* and *to loose* very common among the Jews? Yes. What did they understand by binding any thing? Forbidding it, or declaring it to be unlawful. And what did they mean by loosing any thing? Permitting it, or declaring it to be lawful. Did our Lord give to all his apostles this power to bind and to loose? Yes.† In what sense did they bind and loose? By declaring what was truth and error, lawful and unlawful. What did our Lord say that he would do, in regard to what his apostles should bind or loose on earth? That he would bind or loose the

* Rev. i. 18. † Matt. xviii. 18.

same in heaven. What is meant by our Lord's binding, or loosing, in heaven, the things which his apostles should bind or loose on earth? That our Lord would confirm their word by his authority. Did our Lord confirm their word? Yes; he confirmed it with signs following.* What were those signs following? Miracles of healing; and miracles of conversion.† Did our Lord promise to ratify whatever his apostles should teach? Yes. But might not the apostles, who were only men, sometimes make a mistake in what they taught? No; for it was not they who spoke, but the Spirit of God that spoke in them.‡ Were the apostles, at all times, under the unerring guidance of the Holy Spirit? Not in their private capacity. What makes you think that the apostles, in their private capacity, were not always infallibly guided by the Spirit of God? Because we find some blemishes in their temper and conduct.§ When were they infallibly guided by the Spirit of God? Whenever they published the Gospel, whether by speaking or writing. Are many things bound and loosed in their writings? Yes. Mention an instance of something which they have bound or forbidden? Fellowship with unbelievers.|| Mention an example of something loosed by them? Free-

* Mark xvi. 20. † For proofs, see Acts ii. and iii. 8.
‡ Matt. x. 20.
§ As, the fiery zeal of James and John (Luke ix. 54): the fall of Peter (Luke xxii. 54—60): and the dispute of Paul and Barnabas (Acts xv. 39). || 2 Cor. vi. 14.

dom from the ceremonial law.* Are these, and all other things, taught by the apostles, to be regarded as the word of God? Yes; their writings form part of the oracles of God.† What are oracles? The sayings of divine wisdom. How are these sayings to be received by us? With meekness.‡

20. What charge did our Lord then give to his disciples? "Then charged he his disciples that they should tell no man that he was the Christ." Why did our Lord forbid the disciples to publish his Messiahship? See viii. 4.

21. What was the next subject to which our Lord directed the attention of his disciples? The great work which he had to accomplish. When you speak of *the work of Christ*, what do you mean? His obedience unto death.§ Why did the Lord Jesus Christ become obedient unto death? That we might have eternal life. For what is eternal life given? As the reward of perfect obedience. Can you render perfect obedience to the law of God? No. Why not? Because all my works are mixed with sin. How, then, can you obtain eternal life? By the meritorious obedience of the Lord Jesus Christ. And how may you become interested in Christ's meritorious obedience? By believing in him. What part of his work did our Lord here begin to foretel? His sufferings. At what period did he begin to show his disciples what he should suffer? "From that time forth."

* Gal. iv. 9. † Heb. v. 12. ‡ James i. 21. § Phil. ii. 8.

Had not our Lord told them before of these things? Not so plainly.* And why not? Because when their faith was very weak, they could not bear it.† Was there much kindness and tenderness in this instance of our Lord's conduct? Very much. Why did our Lord now tell them of his approaching sufferings? Because it was time to prepare their minds for the event. For what event? His being cut off out of the land of the living.‡ Why was his precious life cut off? As a sin-offering. On what account was his life cut off? For the transgressions of his people.‡ What benefit will you derive from the death of Christ, if you are one of his people? Deliverance from the curse, and pardon of all my sins. What are the particulars of our Lord's approaching sufferings, as detailed in this verse? 1. The place where he should suffer. 2. The persons by whom he should suffer. 3. What he should suffer. 4. The happy issue of his sufferings. What was the place where he should suffer? "Jerusalem." What is Jerusalem? See ii. 1. Did our Lord suffer death within the city of Jerusalem? No; he suffered without the gate.§ Why was the place of his death so particularly described as being outside the gate? Because sin-offerings, under the law, were burned without the camp.‖ What is the camp? See viii. 2. Who were the persons by whom our Lord was to suffer?

* His former allusion to the subject is recorded, John ii. 19.
† John xvi. 12. ‡ Isa. liii. 8.
§ Heb. xiii. 12. ‖ Lev. iv. 21.

"The elders, and chief priests, and scribes." What "elders" were these? Jewish elders. Who were the Jewish elders? See xv. 2. What was the cause why these rulers were such enemies to our Lord? Because they knew him not.* Was their ignorance sinful? Yes. When is our ignorance of divine truth sinful? When we have the means of knowing it, and do not improve them. What is the next class of our Lord's enemies mentioned in the text? The "chief priests." Who were the priests? See ii. 4. Who were the *chief* priests? See ii. 4. Why were the chief priests such enemies to our Lord? Because he taught the people.† Did not the priests like the people to be taught? No. Why not? Because they knew that when the people were instructed, they would leave *them*, and follow Christ. Were they jealous of our Lord's growing influence with the multitude? Yes. Did the chief priests ever make an attempt upon the life of Christ? Yes; on one occasion they sent officers to take him.‡ Did those officers apprehend him? No; they could not do it. What prevented? They heard him speak; and his words melted their hearts and filled them with admiring thoughts of him.§ What is the third class of persons by whom our Lord predicted that he should suffer? The "scribes." Who were the scribes? See ii. 4. Why were the scribes such enemies to the Lord Jesus? Because our Lord had condemned them for leading

* Acts xiii. 27. † Luke xix. 47, 48. ‡ John vii. 32. § 46.

the people astray. How were the scribes guilty of leading the people astray? By teaching them to keep the traditions of men, and thereby to break the commandments of God.* We come now to the third particular in this verse—What was our Lord to suffer? "Many things," and to "be killed." What are we to understand by the "many things" referred to? His agony in the garden, when he sweat as it were great drops of blood;† his being *denied* by Peter, *betrayed* by Judas, and *forsaken* by all his disciples; his being *condemned* by Pilate, *scourged* by the soldiers, and *mocked* by the Jews.‡ What was to be the end of his sufferings? He was to be killed. How? By crucifixion. What did our Lord predict, as the happy issue of his sufferings? That he should "be raised again on the third day." Why did our Lord mention his resurrection at this time? To comfort his disciples under the bitter prospect of his sufferings and death.

22. What did his disciples say, when they heard the painful recital of what their Master was to endure? "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." What is it to rebuke? To chide. What did Peter mean by saying, Be it far from thee, Lord? Abhorred be the thought, that thou shouldst

* Matt. xv. 1. 9. † Luke xxii. 44.

‡ *Note*, the above particulars must be broken into distinct questions—thus: By whom was Jesus denied? By whom betrayed? &c.

suffer these things. How could Peter take upon him to say, "this shall not be unto thee"? Because he thought such sufferings inconsistent with the power and glory of the Messiah. Did not Peter and his fellow apostles yet see the necessity for the Messiah to suffer and to die? No. When did they fully understand the necessity and design of the death of Christ? When the Holy Spirit was poured out upon them, after our Lord's resurrection. Can *you* show the necessity and design of our Lord's death?—why was it necessary? 1. To fulfil the Scriptures concerning him.* 2. To atone for sin.† And, 3. To glorify the perfections of God.‡ Did the death of Christ render God merciful, or dispose him to show mercy? No; it was owing to the mercy of God, that he spared not his own Son, but delivered him up for us all.§ Is the character of God, the Father, more merciful since the death of Christ, than before? No; that cannot possibly be. Is He less just or less holy in his administration than he was before the death of Christ? No; He ever is and ever must be perfectly just, and perfectly holy. Is sin as displeasing to him now, as it was before the death of Christ? Undoubtedly. If, then, the death of the Lord Jesus Christ has not rendered the Almighty more merciful, or less just, or less opposed to sin—what has it done? It has opened the way for our pardon and acceptance, without any disho-

* Luke xxiv. 26, 27. † Heb. ix. 26.
‡ Rom. iii. 25, 26, "righteousness" is here used in the sense of *justice*.
§ Rom. viii. 32.

nour to the law of God. If we had been pardoned without an atonement, would that have cast dishonour upon the law of God? Yes; and also upon his justice and holiness. What is the sentence of the law against transgression? Cursed is every one that continueth not in all things written in the book of the law to do them.* Have you and I continued in all things written in the law of God? No; we have broken his law. And, by breaking the law of God, to what have we exposed ourselves? To the threatened curse. How can we escape that curse? Only through Jesus Christ, who, by his death, became a curse for us.†

23. Was it possible to dissuade our Lord from his purpose of suffering for sinners? No; "he turned and said unto Peter, Get thee behind me Satan." What is the meaning of "Satan"? See iv. 10. Why did our Lord call Peter an adversary? Because Peter would have persuaded him to lose sight of the great ends for which he came into the world. What were the great ends, to accomplish which the Lord Jesus came into our world? The glory of God, and the salvation of sinners. How were those ends to be accomplished? By the Son of God being obedient unto death‡ Was Peter wrong in opposing our Lord's intimation of his sufferings? Yes. What more did Jesus say to him? "Thou art an offence unto me: for thou savourest not the things that be of God, but those that

* Gal. iii. 10. † 13. ‡ Phil. ii. 8.

.d take up his cross, and follow me." What
. m .at by coming after Christ? Becoming his
. What is to be done if any one will be
.iple? "Let him deny himself." Are we
.ed to deny ourselves all the pleasures and
rts of life? No. What must we give up?
inful pleasures, and every thing that would
.r us in the service of God. What is meant
.king his cross? See x. 38.
. questions ch. x. 39.
.at may we call the momentous question here
.y our Redeemer? The great question of profit
' loss. What is the amount of profit supposed?
hat is a man profited, if he shall gain the whole
.ld?" What should we possess, if we were to
.n the whole world? All its riches, honours, and
.sures. How long, at most, could we enjoy
.se possessions? As long as we live in this world.
.. human life very long? No; it is soon cut off,
.d we fly away.* Can we carry any of this
.rld's good with us? No; for we brought nothing
to this world, and it is certain we can carry nothing
ut.† Would the gain of the whole world be of
.ry much worth? No. Why not? Because
.f we possessed the whole world, it could not make
. truly happy. Why so? Because it is imper-
.ct; and because it is transient. Is it worth
.sing heaven for? By no means. Is it worth
.sing the favour of God for? Not for a moment.
.s it worth losing the soul for? Assuredly not.

* Ps. xc. 10. † 1 Tim. vi. 7.

What do you mean by losing the soul? Losing the present and everlasting happiness of the soul. If the soul be once lost, is there no remedy?—can nothing be given for its ransom? No: "what shall a man give in exchange for his soul?" Will not the sufferings of the lost purchase deliverance for them in the end? No; their worm dieth not, and the fire is not quenched.* Is it not, then, the height of folly to risk the loss of the soul? Yes; it is folly and madness. Is it a very common thing for mankind to neglect and lose their souls? Yes. For *what* do men forego the salvation of their precious souls? For vain things, which cannot profit nor deliver; for they are vain.†

27. Will the world always appear attractive, and the immortal soul of little value? No; the day is coming, when we shall fully know the vanity of the world, and the unutterable value of the soul. How will that great day be ushered in? "The Son of man shall come in the glory of his Father, with his angels." What coming of our Lord is here meant? His second coming to judge the world. How will he then come? Behold, he cometh with clouds, and every eye shall see him.‡ Whom will the Lord bring with him at his coming? The souls of them that sleep in Jesus.§ What will then take place? The resurrection of the dead, both of the just and unjust.|| How will the bodies of the saints be raised? Incorruptible.¶

* Mark ix. 44. † 1 Sam. xii. 21. ‡ Rev. i. 7.
§ 1 Thess. iv. 14. || Acts xxiv. 15. ¶ 1 Cor. xv. 54.

And what will become of the saints who shall be living at the time? We that are alive shall be caught up together with them in the clouds, to meet the Lord in the air.* Shall we be caught up to meet the Lord, in our present imperfect and corruptible state? No; we shall not all sleep; but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump.† Should we be looking for the coming of the day of God? Yes.‡ Do we know *when* he will come? No; Jesus said to his disciples, Therefore be ye also ready; for, in such an hour as ye think not, the Son of man cometh.§ If we are not prepared, how will that day overtake us? As a thief in the night.‖ What are the effects produced by the coming of a thief in the night? Alarm and consternation. But, if we are prepared for the coming of our Lord, how will it be with us at that day? We shall have confidence, and not be ashamed before him at his coming.¶ How would you wish to meet the Son of man, when you shall see him coming? With joy, saying, Even so; Come, Lord Jesus.** Will the wicked also rise from the dead? Yes. Will they rise at the same time with the righteous? Yes.†† Is there not a first resurrection mentioned in the Scriptures? Yes; in the book of the Revelation.‡‡ Does that imply, that there will be an interval between the resurrection of the righteous

* 1 Thess. iv. 17. † 1 Cor. xv. 51, 52. ‡ 2 Pet. iii. 12.
§ Matt. xxiv. 44. ‖ 1 Thess. v. 2. ¶ 1 John ii. 28.
** Rev. xxii. 20. †† John v. 28, 29. ‡‡ Rev. xx. 6.

and that of the wicked? No; the resurrection there spoken of is a spiritual resurrection, by means of the gospel. What will take place after the general resurrection of the bodies of men? The judgment. Who will be our Judge? The Son of man.* How will He judge the world? In righteousness.* What do you mean by judging the world in righteousness? That "he shall reward every man according to his works." Does this declaration denote a difference in the degrees of future happiness and misery? Yes. Is that doctrine clearly taught in the New Testament? Yes.† If we are to be rewarded according to our works, who will receive the largest reward? They who deny themselves the most conscientiously; take up their cross the most resolutely; and follow Christ the most faithfully. What should we learn from our Lord's declaration concerning the dispensing of future rewards? The importance attaching to our present character and conduct.

28. How did our Lord conclude this discourse with his disciples? "Verily, I say unto you, there be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom." What is meant by "verily"? See v. 18. Who is the Son of man? See xii. 32. What is meant by the "kingdom" of the Son of man? The Gospel dispensation. How soon was that kingdom to begin? So soon, that some then living should witness

* Acts xvii. 31. † 1 Cor. xv. 41, 42.

it. Why did our Lord make this sudden transition, from the solemnities of the day of judgment, to the coming of his kingdom, in this world? Because they, and they only, who are made subjects of the kingdom of grace, will be able to stand in the judgment.*

CHAPTER XVII.

What does the seventeenth Chapter of this Gospel contain?

1. THE TRANSFIGURATION OF CHRIST.
2. THE HEALING OF A LUNATIC.
3. THE TRIBUTE MONEY.

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1. What time is here mentioned? "After six days." Six days after what? After those sayings of Jesus at the close of the last chapter. Does not Luke say *eight* days after? He says, *About* eight days after.† How is this difference to be explained? Luke includes the first and last days; Matthew only reckons the time between. What took place at the end of those days? "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." Who was Peter? See iv. 18. Who was James? See iv. 21. Who

* Ps. i. 5; Rev. vi. 17. † Luke ix. 28.

was John? See iv. 21. Were these three apostles peculiarly favoured by our Lord? Yes; they were the first whom Jesus called to follow him; and they were honoured with his peculiar regard and intimacy. What most remarkable events in our Lord's life were they privileged to witness? See x. 2. Which of those events were they now about to behold? His transfiguration. What is the meaning of transfiguration? A change in his personal appearance. Where did that wonderful scene take place? On a high mountain.* What is meant by "apart"? Away from the people and the rest of his disciples. Why did our Lord retire with these three disciples to a mountain? To pray.† How long did they continue there? All night.‡

2. As Jesus was praying,§ what took place? He was "transfigured before them." How is the change of his personal appearance described? "His face did shine as the sun, and his raiment was white as the light." What made his face to shine as the sun? The glory of his Divine nature beaming through his humanity. Do we read of a distinguished character, under the Jewish dispensation, the skin of whose face shone? Yes; Moses, when he talked with Jehovah on Mount Sinai.‖ What was the difference between the shining of Moses'

* *Supposed* to be *Mount Tabor;* but, with greater probability, a high mountain near Cesarea.

† Luke ix. 28. ‡ 37. § 29. ‖ Exod. xxxiv. 29.

face and the brightness of our Lord's countenance? The brightness of Moses' face was from *without*, the brightness of Jesus' face was from *within*. What made our Lord's raiment white as light? The dazzling lustre of his body shining through it. Was there any *borrowed* light, or glory, in this transfiguration? No; it was the essential glory of the Son of God. What do you mean by its being *essential?* That it was properly his own.* Is the glory or splendour attaching to any mere creature essential to it? No; all the glory of created beings is derived from God.†

3. Who came from the invisible world to converse with our Lord? "Behold there appeared unto them Moses and Elias, talking with him." Who was Moses? See iv. 2. Who was Elias? See iv. 2. Were these prophets both very eminent? Yes. Was there any thing remarkable in the manner of their departure from the world? Yes; the body of Moses was never found after his death,‡ and Elijah was carried to heaven in a chariot of fire.‖ How did these distinguished servants of God appear, on the occasion here specified? In glory.§ How were their persons adorned? With all the beauties of immortality. Was the glory that invested Moses and Elias essential or derived? Derived. How do you know that? Because Moses and Elias were created beings; and all the glory of created beings is

* Hence it is called *His* glory. John i. 14.
† Ezek. xvi. 14; 1 Cor. iv. 7.
‡ Deut. xxxiv. 6. ‖ 2 Kings ii. 11. § Luke ix. 31.

derived from God.* With whom did Moses and Elias converse? With the Lord Jesus. What was the subject of their converse? They spake of his decease, which he should accomplish at Jerusalem.† What do you mean by his decease? His departure from the world. What events are included in our Lord's departure? Both his death and his triumphal ascension. Were Peter, James, and John present during this conversation? Yes. Did they hear the whole of the conversation? No; they heard only a few words at the close of the discourse, from which they knew the subject of it. Why did they not hear the whole? Because they were heavy with sleep.‡ Was it not to be regretted that they were so overpowered with sleep? Yes; it was doubtless a great loss not to hear the whole of so interesting a discourse. Were the apostles at all excusable for not being more wakeful? Yes; it was the night season, and they were exhausted with the fatigues of the day. Can the same excuse be made for those who sleep during sermon, in the day time? No; there is seldom any good excuse for that. If such drowsiness does not proceed from sinful indifference or self-indulgence, how is it to be regarded? As an infirmity. Are all infirmities the effects of sin? Yes; sin is the cause of them all. Are our infirmities sinful in themselves? No; they are natural, but not sinful. When are

* See ver. 2. † Luke ix. 31.

‡ Luke ix. 32. They had probably fallen asleep while Jesus was praying alone, at a little distance from them.

they subjects of deep humiliation to the believer? When they clog the soul, and unfit it for spiritual duty or enjoyment.* How did the apostle Paul overcome his infirmities, so as to rejoice and glory in them?† By the grace of God, and the power of Christ resting upon him.‡ Would Paul have gloried in his infirmities, if they had been in their nature sinful? Surely not. What useful lesson does this subject teach us? It teaches us to make a proper distinction; so as never to call our *sins*, infirmities. Is there a danger in using too soft words when we speak of sin? Yes; it may make us think too lightly of the great evil of sin.

4. When the three apostles were roused from their drowsy stupor, how did the scene affect them? It produced a sort of bewildered admiration. Did it leave a lasting impression on their minds? Yes; Peter referred to it just before his death.‖ How did he refer to it? He said (in his last epistle), "We were eye-witnesses of his majesty.‖ Was he the foremost to speak, on the present occasion? Yes; "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." Did the apostles know these heavenly visitors? Yes. Had they ever seen them before? No. How then could they

* Ps. lxxvii. compare ver. 2 and 10.
† 2 Cor. xi. 30. ‡ 2 Cor. xii. 9.
‖ Compare the time 2 Pet. i. 14, with the declaration 2 Pet. i. 16.

know who they were? They must have heard our Lord address them by name. What made Peter exclaim, "It is good for us to be here"? Because the shining appearance of our Lord, and the coming of Elias, made him think that now Messiah's kingdom was at hand. What did Peter propose to make on the mount? "Three tabernacles." What are tabernacles? Tents, or booths, made of the boughs and leaves of trees. Why would the disciples erect these booths? For the shelter and accommodation of their Master and his heavenly visitants. Why was Peter in such haste to erect these habitations? In order, if possible, to detain Moses and Elias; for he saw that they were on the point of departing.*

5. Whilst Peter was speaking, what occurred? "While he yet spake, behold a bright cloud overshadowed them." What was the brightness that shone through the cloud? The token of the Divine presence. And why was the glory of the Most High intercepted by a cloud? That the light might be so softened as not to overpower the disciples. Could they have borne the full glory of the Divine presence? No; the light in which God dwells is too bright for mortal eyes to behold.† When Peter afterwards described this luminous appearance, as seen through the cloud, what did he call it? The excellent glory.‡ Did he ever forget it? No; never. Are there some memorable circumstances in the life of every believer, that are remembered to

* Luke ix. 33. † 1 Tim. vi. 16. ‡ 2 Pet i 17.

the latest period of his history? Yes. What is the first event, in our Christian course, which we can never forget? The first secret and solemn surrender of the heart to God. Are there any other points in our experience to which the memory of a Christian fondly clings? Yes. What are they? The peculiar manifestations of God's love. Why should we record and review those manifestations? To invigorate our faith, and excite our hope. Was there not something *heard*, as well as *seen*, on the mount of transfiguration? Yes; "and behold a voice out of the cloud." Whose voice was it? See iii. 17. What were the last words which the Divine voice uttered? "Hear ye him." To whom did the voice speak? To the disciples. And whom were they to hear? The Lord Jesus Christ. What is meant by *hearing* Him? Paying devout attention to his doctrine, and obeying his commands. Why are we to hearken to the Lord Jesus? Because He is the Great Prophet, promised to the church.* What is a prophet? See i. 22. How was the Lord Jesus anointed to that office? See xvi. 16.

6. Who heard the voice out of the cloud? "The disciples." How did it affect them? "They fell on their face and were sore afraid." What made them fall on their face? A sense of the Divine majesty, and of their own frailty. Was the fear which they felt, a fear of reverence, or a fear of amazement? A fear of amazement.

* Deut. xviii. 15.

How did he dispel
touched them, and said,
Was there always a
the Lord Jesus
Saviour was healing,
has effect flowed
Comfort.
diffused comfort
disciples do?
is the excellent
Moses and Elias
man, save

been taught to expect that the Messiah would rise from the dead? No; they thought he would abide for ever, as an earthly king.* But was not the resurrection of Messiah foretold in the Old Testament Scriptures? Yes.† How was it, then, that they did not understand what it meant? Because the doctrine of the resurrection was never taught by the Scribes. What was the other subject that perplexed the three disciples? The sudden disappearing of Elias. Did they expect that Elias was come to remain on earth? Yes; they thought he had come to introduce the Messiah's kingdom. To whom did they apply for the solution of their first difficulty, concerning the rising from the dead? To no one; they only talked about it among themselves.‡ Did they gain any light upon the subject? None at all. To whom did they apply for an explanation of their second perplexity? To the Lord Jesus. Did they obtain satisfaction on this point? Yes; our Lord explained it to them fully. What may we learn from this circumstance? To honour Christ in his character of Prophet or Teacher. How can we honour Christ in that character? By bringing all our doubts and difficulties to him, and asking him to teach us.|| How did the disciples introduce the conversation respecting Elias? "And his disciples asked him, saying, Why then say the scribes that Elias must first come?" What is

* John xii. 34. † Particularly Ps. xvi. 9, 10.
‡ Mark ix. 10.
|| As did the Psalmist, Ps. cxix. 135, &c. &c.

meant by his coming "first?" Before the reign of the Messiah. Who taught the Jews to expect the coming of Elijah? The Scribes. Who were the Scribes? See ii. 4. On what did they found their expectations of Elijah's coming? On the prophecy of Malachi.* Is it not a good thing, when our expectations are founded on the word of God? Yes; if the word we rest on be rightly understood. Were the views of the disciples, concerning that passage in Malachi, quite correct? No; they mistook the person whom he foretold.

11. What did our Lord then say to them? "Jesus answered and said unto them, Elias truly shall first come, and restore all things." What did our Lord mean by saying, "Elias truly shall come"? That the prophecy which said so was true. What did he say was the design of Elias coming? To "restore all things." What things are meant? Those things which pertain to godliness. Why was this revival of religion to take place? To prepare the way of the Lord.†

12. Did our Lord say that this great improvement in the state of things had already begun? Yes; "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." When our Lord said, "Elias is come already," did he refer to the appearance of that prophet on the mount of transfiguration? No; he

* Mal. iv. 5.

† Compare Mal. iv. 6, with Matt. iii. 1—6.

referred to the life and ministry of John the Baptist. Who were they, that did not know John? The Jews. What is meant by the Jews not knowing him? They did not know that John the Baptist was the prophet foretold under the name of Elijah. What did they do to him? "Whatsoever they listed." What is the meaning of "whatsoever they listed"? Whatever they chose to do. How had they treated John? They had rejected his message,* and suffered him to be put to death.† By whom was he put to death? See xiv. 10. What did our Lord say of the treatment which he himself should receive? "Likewise shall also the Son of man suffer of them." What did our Lord mean by the Son of man suffering "likewise"? That he would have to experience the like cruel treatment, and to suffer death. By whom would he thus suffer? See xvi. 21.

13. When our Lord had described his forerunner, as having come already, what is said of the disciples? "Then the disciples understood that he spake unto them of John the Baptist." Had they not understood before, that John was the prophet foretold by Malachi, under the name of Elijah? No. But had not our Lord told them so, very distinctly, on a former occasion? Yes.‡ How then do you account for their ignorance on this point? It arose from the *habit* of thinking wrong about it. Why did they not lay aside their false opinion as soon as they were taught what was right? Because it is as

* Matt. xi. 18. † Matt. xiv. 10. ‡ Matt. xi. 10—14.

difficult to get rid of a false opinion as to adopt a right one. What false opinion had the disciples to get rid of? The opinion that Elijah would come again in his own person. And what was the correct opinion which they now began to embrace? That the coming of Elijah was fulfilled in the person and ministry of John the Baptist.

14. Who are the persons here spoken of? Our Lord and the three disciples, Peter, James, and John. Where had they been? On the mount of transfiguration. To whom did they come? "To the multitude." Where were the multitude? In the plain below. Who were with the multitude? The other nine disciples, and the scribes.* Who among the crowd is particularly mentioned? "There came a certain man kneeling down to him and saying," &c. To whom did the man come? To the Lord Jesus. Why did he kneel before the Lord? Because he was going to make supplication to him. Is kneeling a suitable attitude for a suppliant? Yes. What dispositions does it betoken? Reverence and humility. Have we many examples, in the Old and New Testaments, of kneeling in prayer? Yes. Mention one or two from the Old Testament. David, Solomon, Ezra, and Daniel kneeled in prayer.† Mention some instances from the New Testament? Jesus himself kneeled in prayer; also Stephen, Peter, and Paul.‡ Will it avail us

* Mark ix. 14.

† Ps. xcv. 6. 2 Chron. vi. 13. Ezra ix. 5. Dan. vi. 10.

‡ Luke xxii. 41. Acts vii. 60, ix. 40. xx. 36.

any thing to bend our knees before God, if the dispositions of reverence and humility be wanting in us? No; that would be a solemn mockery of God.

15. On whose behalf did this individual apply to the Lord Jesus? On behalf of his son. How did he plead with the Lord Jesus? "Lord, have mercy on my son, for he is lunatic and sore vexed." Who are commonly meant by lunatics? See iv. 24. By what power was this youth so sorely vexed, or afflicted? By an evil spirit.* What happened to him when the fits came upon him? "Oft times he falleth into the fire, and oft into the water." Why did the evil spirit cause him to fall into the fire and into the water? To destroy him, if possible.

16. What means did the father say he had used for his cure? "I brought him to thy disciples, but they could not cure him." Had they made the attempt? Yes; but without success. Does the sequel of the story show the cause of the failure? Yes.

17. What observations did our Lord make, on finding that his disciples had failed to perform the cure? "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" For whom was this reproof intended? Partly for the disciples. Were they deserving of reproof? Yes. Why so? Because instead of honouring Christ before the scribes and the people, they had dishonoured him. How had the disciples dishonoured their Lord? By their

* Luke ix. 39.

inability to perform the miracle. Had they any authority from Christ to cast out evil spirits? Yes; it was one part of their commission.* Had they ever actually cast out any? Yes.† By whose power had they succeeded in those instances? By the power of Christ. Were they now straitened in Him, by any diminution of his power and grace? No; they were straitened in themselves.‡ When are we straitened in ourselves? When our hearts do not go out in strong love and confidence towards God. What should we pray for, in order to counteract such a low state of feeling? Enlargment of heart.‖ In the reproof which our Lord here gave, whom had he in view besides the disciples? The infidel Scribes. Why are they here called "perverse"?§ Because they were disputing with the disciples, and trying to overturn their faith.¶ Do infidels always try to attack and undermine the faith of such as are not fully established? Yes. How can our minds be best fortified against such attacks? By our being well acquainted with the evidences of the truth of the Christian religion. What do you mean by the *evidences* of its truth? The *proofs* that it is true. What does the Bible profess to be? A revelation from God to his crea-

* Matt. x. 8. † Mark vi. 13. ‡ 2 Cor. vi. 12.
‖ Ps. cxix. 32.
§ "Faithless" seems to apply to the disciples; and "perverse" to the scribes.
¶ Mark ix. 14-16.

ture, man? Now, suppose, for a moment, that this book is not, as it professes to be, a revelation from God to man, what must it then be? A set of cunningly devised fables. What are cunningly devised fables? Clever stories invented to amuse or to deceive. In examining the truth of the Bible, what is the first grand truth to be considered? *Who* was its *author*. Is the author of a book always, strictly speaking, the writer of it? No; an author may employ persons to write a book for him. What, then, constitutes a person the author of a book? When the matter contained in the book is the production of his mind. Whom does the Bible lay claim to as its author? God, the Spirit.* If the Bible were not a revelation from God, by whom must it have been invented? Either by good angels, or good men; or else by bad angels, or bad men. Why may not the Bible be the uninspired production of some good angels, or good men? Because neither good angels, nor good men would say that the book is from God, if it were not so.† Why may not the Bible be an invention of some bad angels, or bad men? Because it threatens future punishment both to fallen angels and ungodly men.‡ Do the *contents* of the Bible prove it to be from God? Yes. Mention some proofs, that the Bible is from God,

* 2 Tim. iii. 16. 1 Cor. ii. 10.

† Besides, the Bible reveals things future, which neither angels nor men could know without Divine inspiration.

‡ And, if they had invented a religion, no doubt they would have framed it in accordance with their own evil natures.

drawn from the contents of the book. 1. What it says of the character of God is worthy of Him. 2. What it says of the character of man is strictly true. 3. What it says of the scheme of mercy agrees both with the character of God, and the state of man.* What are the two grand evidences of the truth of our religion? MIRACLES and PROPHECY.† What is a miracle? See iv. 2. What is prophecy? The foretelling of events yet to come. What reason have you to believe that the *miracles* recorded in the Scriptures were really performed? We have the testimony of those who witnessed them. But might not these witnesses be partial, and give a false representation? That cannot have been the case, since *enemies* as well as friends *have borne witness to them.*‡ What is the chief miracle, on the truth of which the whole fabric of Christianity rests? The resurrection of our Lord Jesus Christ.|| What reason have you to believe that the *prophecies* of Holy Writ are true? Because many of them have been exactly fulfilled. Mention one, as an example. It was foretold that the Jews should be dispersed among the nations.§ Is that prophecy literally fulfilled? Yes. But how do you know that this prediction, and other Scripture prophecies already fulfilled,

* These are termed *internal* evidences.

† These are called *external* evidences.

‡ Matt. xxviii. 11. See Josephus and other testimonies.

|| The proofs of this miracle will be considered when we come to the history of it.

§ Ezek. xii. 15, &c. &c.

were actually written long, very long, before the events took place? Because the Jews were well acquainted with the writings of the prophets, and preserved them with the greatest care. Would they have easily detected, if any thing had been altered in their books of Scripture, or added to them? Very easily. For what purpose were the gifts of miracles and prophecy conferred upon the church? That we might know the certainty of those things which are revealed in the Bible. Have the gifts of miracles and prophecy ceased? Yes. Why have they ceased? Because the revelation of God's will is complete in the Bible. When our Lord had reproved the infidel scribes, what did he say to the father of the lunatic? "Bring him hither to me."

18. When they brought him, was he in a very pitiable state? Yes; the spirit tare him; and he fell on the ground, and wallowed foaming.* What spirit tare him? The evil spirit. What is meant by his wallowing? Rolling and writhing on the ground. What is the meaning of foaming? Frothing at the mouth. How long had he been thus dreadfully afflicted? From a child.† And was there at length a physician found who could cure him? Yes; "Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour."

19. When our Lord had wrought this gracious miracle, whither did he withdraw? Into the house.‡ Who

* Mark ix. 20. † Mark ix. 21. ‡ Mark ix. 28.

followed him? His disciples. What house was it? The house where they were lodging. In what part of the country? In Cesarea Philippi.* Was Jesus there alone with his disciples? Yes. As they were thus in private, what did the disciples ask their Lord? "Why could not we cast him out?" Cast out whom? The evil spirit that had possessed the lunatic. Which of the disciples put this question? One of the nine, whom Jesus had left in the plain, when he went up into an high mountain.

20. Did our Lord tell them plainly the cause of their failure? Yes; "Jesus said unto them, because of your unbelief." What is unbelief? See ii. 18. Must faith always have some word or promise of God to rest on? Yes; if our persuasion does not rest upon some word of God, it is a mere fancy. What word had the disciples on which to ground the faith of miraculous power? They had our Lord's express command to work miracles.† If they had believed the word of the Lord, what would have been the consequence? They would have been able to cast out the evil spirit from the lunatic. How did our Lord describe the power of faith? "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." When the Jews spoke of "a grain of mustard-seed," what did they mean to express? Something exceedingly small. What then is

* Matt. xvi. 13. † Matt. x. 8.

meant by "faith as a grain of mustard-seed?" A very small degree of faith. Would a very small measure of faith produce great effects? Yes; it would suffice to remove mountains. When the Jews spoke of removing mountains, what did they mean? Doing things exceedingly difficult, and naturally impossible. Is the faith of believers in all ages the same as the faith here referred to? Faith is always the same; but the object of faith differs according to the thing promised.* For instance, if God promises you pardon and eternal life, what then are the objects of your faith? Pardon and eternal life. If he were to promise you power to raise the dead, what, in that case, would be object of your faith? The power to work that particular miracle. Should *your* faith and *mine* be such as to remove mountains? Yes. What are some of the mountains, which our faith should remove? The power of sin, the love of the world, the devices of Satan, and the fear of death.†

21. What more did our Lord say respecting the evil spirit which the disciples could not eject? "Howbeit this kind goeth not out but by prayer and fasting." What did our Lord mean by "this kind"? This malignant kind of spirit. Were some evil

* What is called *miraculous faith* has nothing more than the power to work miracles for its *object;* hence the highest exercise of it (1 Cor. xiii. 2) may consist with the absence of true religion, as in the case of Judas. The efficacy of what is termed *saving faith* arises from the OBJECT of it being *saving*.

† Heb. ii. 15, i. e. the dread of condemnation and future misery.

spirits more wicked, obstinate, and violent than others? Yes.* Did it require extraordinary means in order to cast out those more malignant spirits? Yes. What are the means specified as necessary in such difficult cases? "Prayer and fasting." What is prayer? See vi. 5. What is fasting? See vi. 16. Are not prayer and humiliation to be observed on *all* occasions? Yes; but there are some occasions which call for *special* prayer and humiliation. Do such occasions occur in our experience, as private individuals? Yes; all believers have occasions for special devotion. Mention one or two instances when we are called upon to engage in extraordinary acts of devotion? When we want support under some heavy trial, or assistance in some difficult duty. What may we expect as the result of special prayer? Special success.

22. In what district of the Holy Land were Jesus and his disciples at this time? "In Galilee." Did they remain long in any one place? No; they were passing through Galilee.† What then are we to understand by their "abode" in Galilee? The time they spent in that district. When our Lord left the multitude, did he tell them which way he was going? No; he would not that any man should know it.† Why did he depart thus privately? That he might be alone with his disciples, to converse with them. On what particular subject did our

* Matt. xii. 45. † Mark ix. 30.

Lord now discourse to his disciples? On the subject of his approaching sufferings and death. Had not our Lord already spoken very plainly of this subject? Yes.* Was it needful for him to repeat and dwell upon the subject of his sufferings? Yes; very needful. Why so? Because God speaketh once, yea twice, yet man perceiveth it not.† What did he now say respecting his sufferings? "The Son of man shall be betrayed into the hands of men." What is the meaning of "betrayed"? Delivered up. By whom, and to whom, was the Son of man to be delivered up? By Judas, to the chief priests;‡ by the chief priests to Pilate;‖ and by Pilate to the Roman soldiers.§

23. What then would be done to him? "And they shall kill him." And after that he was killed, what was to take place? "The third day he shall be raised again." When our Lord had said these things, how were his disciples affected? "They were exceeding sorry." What made them so exceeding sorry? The thought that their master was to be killed, instead of abiding for ever as an earthly king. Ought they not to have rejoiced, and blessed him, for his purpose of suffering and dying? Yes; but they knew not the design of his sufferings, nor the glory that should follow. Does not our distress often arise from the disappointment of our earthly hopes and prospects? Yes; very often. When

* Matt. xvi. 21. † Job xxxiii. 14.
‡ Mark xiv. 10. ‖ Mark xv. 1. § Mark xv. 15, 16.

the designs of God prove contrary to our wishes, what are we tempted to conclude? We are tempted to say, as Jacob did, All these things are against me.* Are those things against us which appear to be so? Not if we are the heirs of promise. Who are the heirs of promise? Those who, by faith in Jesus Christ, have a title to the promises. Are the promises so large as to comprehend all things that concern us, whether joyous or grievous? Yes; it is written, All things are yours.† Can it be said to unconverted characters, All things are yours? No; all things are against them, as long as they are against God. In what sense are all things ours, if we are believers? By working together to promote our true happiness. Did our Lord always conclude the prediction of his sufferings by the mention of his resurrection? Yes. For what reason? See xvi. 21. Did the disciples take the rich comfort thus designed for them? No; for they understood not that saying.‡ What saying did they not understand? That the third day he should be raised again. Why did they not ask the meaning? They were afraid to ask him.‡ Was not our Lord always very accessible and kind, and willing to teach his disciples? Yes. Why then were they afraid to ask him? Because they were ashamed of their own ignorance and stupidity. When does a feeling of shame prompt us to conceal our ignorance? When it is mixed with pride. Is it not desirable

* Gen. xlii. 36. † 1 Cor. iii. 21. ‡ Mark ix. 32.

to have our ignorance removed? Yes. If so, what is the best means to that end? To seek knowledge and wisdom out of the mouth of the Lord.*

24. What is the next place at which our Lord and his disciples stopped, on their journey through Galilee? Capernaum. Where did Jesus lodge when he was at Capernaum? At Peter's house. Upon his arrival this time, who came to the house? "They that received tribute-money came to Peter." Were these men publicans, come to levy government taxes? No; they were collectors of money for the service of the temple. What temple? The temple of the Lord at Jerusalem. How often was this tribute paid? Yearly. Who paid it? Every Jew above twenty years of age. What sum was paid? Half a shekel.† What was the value of a shekel in English money? About half-a-crown. How much then, in our money, did each individual pay? Fifteen pence. Was not the sum required rather less in Nehemiah's time? Yes.‡ Why was it so? Because the Jews were in a very low state at that time.‖ When this money was collected, where was it deposited? In a part of the temple called the treasury.§ Was this small sum, per head, all that it cost the Jews to support the worship of the temple? No; their sacrifices and offerings were very expensive. Does it cost us as much to support our worship? No; not nearly so much. When

* Prov. ii. 6. † Exod. xxx. 15. ‡ Nehem. x. 32.
‖ Nehem. ii. 17. § Mark xii 41.

the collectors of this tribute-money came to Peter, what did they say? "Doth not your Master pay tribute?" Was it expected that every Jew would pay this contribution toward the service of the temple? Yes. Why then did these collectors ask, "Doth your Master pay tribute?" It was a civil way of asking whether he would pay it to them at Capernaum, or put it into the treasury at Jerusalem.

25. What did Peter answer? "He saith, Yes." Did Peter immediately apply to Christ on this subject? No; not until he went into the house where Jesus was. Was not Peter in the house when the collectors came to him? No; he was probably in the porch, or gateway, where the master of the house received visits and transacted business. Was the porch, or gateway of an Eastern house a suitable place for receiving visitors and transacting business? Yes; it was fitted up for the purpose, with benches on each side. Did the collectors wait for the money? No; there was an appointed day when the collectors sat to receive it. When Peter was going to speak to his Master about it, what did Jesus do? "Jesus prevented him." How did Jesus prevent him? By mentioning the subject himself. What did our Lord say to Peter? "What thinkest thou Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Who are meant by strangers? Those who are not members of their families.

26. What was Peter's opinion on this point? "Peter saith unto him, Of strangers." What inference

did our Lord draw from the taxation of strangers? "Then are the children free." Whose children? The children of a king. Free from what? From the obligation of paying tribute. When our Lord spoke of the children of a king, to whom did he refer? To himself, as the Son of the great King. What lesson did our Lord design, in these words, to teach Peter? That He, who was the Son of God and Lord of the temple, could not be under any obligation to contribute to the service of the temple.*

27. Did our Lord insist upon his right, as the Son of God, to be excused from paying tribute to the temple-service? No; he immediately provided for the payment of it. What motive did he assign for paying that, which could not strictly be required of him? "Notwithstanding, lest we offend them." Lest they should offend whom? The Jewish priests. How would the priests have been offended by our Lord's refusing to pay tribute? Because it would have seemed like putting a slight on the temple-service. Are appearances of any importance, so long as we avoid what is positively wrong? Yes; we are commanded to abstain from all appearance of evil.† What did our Lord do on this occasion, rather than have the appearance of despising the temple-service? He wrought a miracle. What is a miracle? See iv. 2. Was it necessary for our Lord to work a miracle? Yes. Why so? To supply the necessary sum of money for paying

* Matt. xii. 6. † 1 Thes. v. 22.

the tribute. What directions did he give to Peter on the subject? "Go thou to the sea, and cast an hook, and take up the fish that first cometh up." What was he then to do? "And when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee." Who brought the money into the fish's mouth at that very time? Christ. Who knew that it was there? Christ. Who made that same fish to come up and seize Peter's hook? Christ. Was all this done by his own power and knowledge? Yes. What should we particularly notice in this part of our Lord's history? The proof it affords of our Saviour's omniscience. What is omniscience? Perfect knowledge of all things. Can omniscience be the attribute of any mere creature? No; it belongs to God alone. What, then, does the foregoing miracle prove? The divinity of our Lord Jesus Christ.

CHAPTER XVIII.

What does the eighteenth Chapter of this Gospel contain?

1. SUNDRY INSTRUCTIONS OF OUR LORD TO HIS DISCIPLES; and,

2. THE PARABLE OF THE KING WHO TOOK ACCOUNT OF HIS SERVANTS.

1. What time is here mentioned? "At the same time." What is meant by the same time? The

time when our Lord and his disciples were at Capernaum.* What occurred at that time? "The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven?" What kingdom did they mean? The kingdom which they thought Christ was about to establish upon earth. How long was it before the apostles had just views of our Lord's kingdom? Not until the day of Pentecost, when the Holy Spirit was poured out upon them. What did they mean by inquiring, who should be "the greatest" in Christ's kingdom? Who should have the largest share of power and dignity in Christ's earthly kingdom. Upon whom did they suppose the election would fall? Upon one of their own number. What do you mean by one of their own number? One of the twelve. How do you know that the question, "Who is the greatest?" refers to one of their own number? Because they had been disputing among themselves *which* of *them* should be greatest.† When had that dispute arisen? By the way,‡ as they were going to Capernaum. What was the source of this dispute? Ambition. What is ambition? A desire to rise above others. What kind of ambition is natural to the heart? That which consists in a desire to rise above others *in greatness*. Is that a right passion for the Christian to indulge? No; it should be repressed. What sort of ambition may we lawfully indulge? That which consists in a desire to rise

* See xvii. 24. † Luke ix. 46. ‡ Mark ix. 33.

above others *in goodness.* What is that kind of ambition which aspires after greatness? *Worldly* ambition. What is the ambition which aspires after goodness? *Holy* ambition. When is our ambition pure? When we love goodness *for its own sake.* What kind of ambition did the disciples manifest on this occasion? Worldly ambition. How does that appear? By their asking which of them should be the *greatest* in earthly power and dignity.

2. Did our Lord gratify their curiosity by appointing one among them to be the greatest? No. If he had intended to give Peter a higher place and more authority than the rest, was not this a fit opportunity to have said so? Yes. What conclusion may we draw from our Lord's conduct in not placing any one of his apostles above the rest? That he never designed to make Peter, or any other man, the head of his church. What did the Lord take this opportunity of teaching? A lesson of humility. How did he teach that lesson? By a sign. What was the sign? "Jesus called a little child unto him, and set him in the midst of them." Why did our Lord frequently teach by signs? It was a common mode of teaching in Eastern countries. Was it an instructive and impressive mode of teaching? Yes. Give two or three examples of our Lord's teaching by signs? 1st. He gave sight to the blind, as a sign that he was the light of the world.* 2dly. He washed his disciples' feet, as a

* John ix. 5, 6.

sign of humility.* 3dly. He brake bread at the supper, as a sign that his body was to be broken for sin.† 4thly. He breathed on the disciples, as a sign of the gift of the Holy Spirit.‡ What was the sign used in the present instance? The setting of a child in the midst of them. Of what is a child an emblem or sign? Of certain dispositions. What are those dispositions? Humility, teachableness, and indifference to the world.

3. When our Lord had set the little child before his disciples, what did he say to them? "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What is the meaning of "Verily"? See v. 18. What is conversion? A turning from sin to holiness. When once the heart has been turned to God, does it ever wander from him? Yes; it is apt to turn aside like a deceitful bow.‖ When the heart of the believer is turned aside, by the power of temptation, what is the language of divine mercy to the soul? Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you.§ Should we hasten to return unto God, from whom we have deeply revolted? Yes; let us search and try our ways, and turn again to the Lord.¶ Why should we be in such haste to turn again to the Lord? Because every step from God is a step towards ruin. But when we have forsaken the Lord, how can we return to him? By his convert-

* John xiii. 14, 15. † Matt. xxvi. 26. ‡ John xx. 22.
‖ Ps. lxxviii. 56, 57. § Jer. iii. 12. ¶ Lam. iii. 40.

ing grace. Is that the same grace by which sinners are converted to God at first? Yes. Explain by a simple image, the difference between the *first* conversion of the soul to God, and its *after* conversions? Our first conversion brings us into the fold of God; after-conversions restore us to it when we have wandered.* Is it not a great shame and disgrace to us, that we should ever wander from the fold of God? Yes; it insults our good Shepherd, grieves the Holy Spirit, and wounds our own souls. How may we know whether we are backsliding? By examining the state of our heart towards God. When we fall into a backsliding state, what is uppermost in our thoughts and affections? The gains or pleasures of this world. Were the gains and pleasures of the world uppermost in the minds of the disciples at this time? Yes. Was that the reason why our Lord told them that they needed to be converted? Yes. What did he further say they must become? "As little children." In what sense were they to become as little children? By acquiring the dispositions of little children. What are the distinguishing qualities of little children? See ver. 2. Are these dispositions essential to the Christian character? Yes; for our Lord has said, that without them we cannot enter into the kingdom of heaven. What is here meant by the kingdom of heaven? The kingdom of God in glory.

4. Though our Saviour would not name *who* should

* After-conversions are from particular errors or sins.

be greatest in his kingdom, did he not describe the character of his most favoured followers? Yes; "whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Is not this a proof of what Solomon says, It is better to be of an humble spirit with the lowly, than to divide the spoil with the proud?* Yes. Can you assign a reason why it is better to be of an humble spirit with the lowly, than to divide the spoil with the strong? Because the Lord hath respect unto the lowly.† How does a lowly spirit discover itself? 1st. In humble thoughts of ourselves. 2dly. In contentedness with our outward condition; and 3dly. In meekness towards those who injure us.

5. Did our Lord always show a particular regard to the humble-minded? Yes. How did he, on this occasion, express his tender concern for them? "Whoso shall receive one such little child in my name, receiveth me." What did our Lord mean by "one such little child"? Any one of his followers who has such a child-like spirit. How does the Lord Jesus regard the kindness shown to his disciples? See x. 40.

6. And how does he regard any unkindness shown to a disciple? With peculiar displeasure. What language did our Lord use, to express the dangerous condition of those who ill-treat his disciples? "Whosoever shall offend one of these little ones which believe in me, it were better for him that a

* Prov. xvi. 19. † Ps. cxxxviii. 6.

mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." Whom are we to understand by "these little ones"? See x 42. What is it to *offend* one of these little ones? To put a stumbling-block before them, or injure them in any way. Does our Lord describe the exact punishment that awaits those who injure his "little ones"? No; but he says, it would be better to have a mill-stone hung round their neck, and to be cast into the depth of the sea. Would a mill-stone round the neck of a person in the sea certainly sink him? Yes. Was drowning a punishment known among the Jews? Yes; it was well known to the Jews, though it was not practised by them, but by heathen nations. How was the punishment of drowning regarded by the Jews? It passed into a proverb for inevitable ruin.* Can there be any thing worse, than for a man to have a mill-stone hanged about his neck, and to be drowned in the depth of the sea? Yes; the torments of the soul are far worse than the pains of the body.

7. What did our Lord further say on the subject of offences? "Woe unto the world because of offences." What are offences? See xvi. 23. What is meant by the "woe" that attends these offences? It includes guilt and misery. Are offences unavoidable? Yes; "for it must needs be that offences come." Why are they so unavoidable? Because the world abounds with tempters, and with

* It was also regarded as peculiarly ignominious.

persons who set a bad example. What judgment is denounced against the man who is the occasion of sin and misery? "Woe to that man by whom the offence cometh." Is there any difference between the woe in the first clause of the verse, and the woe in the last clause? Yes; in the former place it is descriptive, in the latter it is declarative.

8. Do offences or temptations to sin always arise *from without?* No; they frequently arise from our own senses and members. What are our senses? Seeing, hearing, feeling, tasting and smelling. Are these senses valuable? Yes; our kind Creator has given them to us as sources of enjoyment. May we then indulge them freely? No; not without caution, lest they should lead us into sin. Are our senses frequent inlets to temptation? Yes. Where are our senses? In our members. What do you mean by our members? The various parts of our body.* For example, where is the sense of seeing? In the eye. What are our members inclined to obey? The law of sin.† What do you mean by the law of sin? The commanding power of sin. When sin thus reigns in our mortal body, how are our members employed? As instruments of unrighteousness unto sin.‡ But when we yield ourselves to God, how are our members employed? As instruments of righteousness unto God.‡ If we have yielded ourselves to God, how are our *eyes* employed? In beholding the works, and reading

* 1 Cor. xii. 14. † Rom. vii. 23. ‡ Rom. vi. 13.

the word of God. How are our *tongues* employed? In prayer and praise. How are our *feet* employed? In carrying us to the house of God, and along the path of duty. What members are mentioned in this verse? The hand and the foot. What is said of them? "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee." What is meant by the hand or the foot offending us? If any thing, as dear to us as the hand or the foot, prove a temptation to sin. Would it be severe pain to have a limb cut off? Very severe. What should we learn from a command to do that which would cause us so much pain? See v. 29. How does our Lord teach us to calculate the advantages of self-denial? "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Will there be any defect or deformity in the bodies of the risen saints? No; they will be fashioned like unto the glorious body of the Saviour.* What then is meant by entering into life halt or maimed? Entering heaven after sore conflicts and sacrifices. What must we conflict with, and sacrifice? Every thing that would prove a temptation to sin. If we do not resolutely make such sacrifices, what will the end be? We shall be cast into everlasting fire. What does the term "fire" denote? A state of misery. Will it be a never-ending state? Yes. How do you know that? Because it is called *unquenchable* fire.†

* Phil. iii. 21. † Matt. iii. 12.

9. Did our Lord refer to something still more painful than the cutting off of a limb? Yes; "And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Had our Lord taught this same lesson on a former occasion? Yes; it formed a part of his sermon on the Mount.*

10. Were the disciples in danger of offending, by their spirit and behaviour? Yes. Were they inclined to spare something that ought to have been cut off, or plucked out? Yes. What was that? Their pride and worldly ambition. How did pride and worldly ambition begin to operate on the minds of the apostles? By high thoughts of themselves, and contempt of others. How did our Redeemer caution them to beware, and to look well to their frame of mind? "Take heed that ye despise not one of these little ones." Who are we to understand by "these little ones?" See x. 42. What is the first argument which our Lord used, why we should not despise the weakest and meanest of his followers? Because angels do not despise them. What do angels do for Christ's little-ones? They protect† and bear them up in their arms.‡ Has every believer a distinct guardian-angel? The Bible does not expressly teach this; but it informs us, that every believer has more than one, when occasion requires.‖

* See v. 29.
† Ps. xxxiv. 7.
‡ Ps. xci. 12.
‖ Luke xvi. 22.

At whose bidding do the angels fly to the help of the saints? At the Lord's bidding.* And *how* do they fly at the Lord's bidding? Swiftly.† Why are the angels here called "*their* angels"? Because they are appointed to wait upon them.‡ Should we pray to the angels to guard us and help us? No; we are forbidden to worship the angels.‖ How are the angels employed, otherwise than as sent forth to minister unto the heirs of salvation? They "do always behold the face of my Father who is in heaven." What does their beholding the face of God denote? Their honour and happiness.

11. By what higher argument are we taught not to despise the weakest and meanest of his followers? By the argument that our Lord himself does not despise them. How do you know that the Lord Jesus does not despise the meanest of his followers? Because he came into the world to save them. How is that expressed? "For the Son of man is come to save that which is lost." Who are meant by the "lost"? Sinners of the human race. How long is it since the Son of man came into this world to save sinners? Nearly two thousand years.

12. How is the interest of our Redeemer, in the salvation of sinners, set forth? By the pains that a shepherd takes to recover a lost sheep. How did our Lord express this illustration? "How think ye? if a man have an hundred sheep, and one of

* Ps. ciii. 20, 21.
† Dan. ix. 21.
‡ Heb. i. 14.
‖ Col. ii. 18, and Rev. xix. 10.

them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Where does the shepherd leave the ninety and nine sheep? Safe in the fold. And why does he go after the one that has strayed? Because, if he did not, it would be lost for ever. Why so? Because the sheep is a silly creature, that never finds its way back when it has strayed from the fold. Who are compared to lost sheep? Sinners, fallen from God; and backsliders who have strayed from the fold. Who seeks fallen sinners? The Lord Jesus Christ. Where does he find them? On the mountains of vanity, and in the paths of sin. Whither does he gather them? Into the fold of his church. Does he know every sheep and every lamb in his fold? Yes; he calleth his own sheep by name.* And who restores backsliders? The same good Shepherd.†

13. Does a shepherd rejoice when he recovers a lost sheep? Yes; "and if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray." What does this parable teach us? The great joy it is to the Redeemer when a sinner is brought back to God. Was that a part of the joy that was set before him when he endured the sufferings of the cross? Yes.‡

* John x. 3. † Ps. xxiii. 1—3.
‡ Isa. liii. 10; Heb. xii. 2.

14. What did our Lord then say, in allusion to the parable of the lost sheep? "Even so, it is not the will of your Father who is in heaven, that one of these little ones should perish." Who are meant by "these little ones"? See x. 42. Is the Lord willing that sinners should perish? No; he is not willing that any should perish, but that all should come to repentance.* What, then, is the difference between the will of God concerning all men, and his will concerning his elect "little ones"? The will of God concerning all men is a will of *benevolence*,* his will concerning his elect is a will of *determination*.† How has God manifested his benevolence towards all men? By making provision to save them. Why then are not all men saved who hear the gospel? Because all will not come unto Christ that they may have life.‡

15. When our Lord had cautioned his disciples against *giving* offence, to whom did he give special directions? To such of them as might *receive* offence. What did he say? "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Who is meant by "thy brother"? Any one who is a fellow-Christian. What case does our Lord suppose respecting a fellow-Christian? "If thy brother trespass against thee." What is it to trespass? To injure, or grieve any one. Do the disciples of Jesus ever injure, or grieve their fellow-disciples? Yes; when

* 2 Pet. iii. 9. † John vi. 39. ‡ John v. 40.

they act inconsistently. If a fellow-believer have used you ill, what is the rule, in Christ's church, for the treatment of that person? "Go and tell him his fault between thee and him alone." Is that the method generally adopted towards those who have offended us? No; we too often complain to others, and so expose the misconduct of our fellow-Christians. Why does our Lord enjoin that the reproof should, in the first instance, be *private*? To show the offender, that we seek not his reproach, but his repentance. What advantage may accrue from this method of acting? "If he shall hear thee, thou hast gained thy brother." What is meant by, "If he shall hear thee"? If he shall receive your reproof, and be convinced of his error. What are we to understand by having "gained thy brother"? Gained him over to a right way of thinking, feeling, and acting. How should we set ourselves to the duty of restoring any one who has been overtaken in a fault? It is written, Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

16. But in case the offender "will not hear thee," but persists in his fault, what is the next step to be taken? "Then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Why are one or two more persons to be present at your next remonstrance with the offender? That they may hear both par-

* Gal. vi. 1.

ties, and judge who is in fault. Would not the testimony of the offended person be sufficient to prove the fact? No; for the Law of God ordains, that *one* witness shall not rise up against a man for any iniquity.* When the case has been fully investigated, what is the duty of these witnesses? To tell the offender his fault, and to endeavour to bring about a reconciliation.

17. If this measure does not bring the offender to a proper state of mind, what is to be done? "And if he shall neglect to hear them, tell it unto the church." What is the meaning of the word church, as used in the New Testament? A church is an assembly of such as are, or appear to be true believers, meeting to observe Christian ordinances. Does the church mean *the place* in which they meet? No; always *the people* who meet in it.† Is it lawful for a church to meet in any convenient place? Yes.‡ For what purpose are offences to be brought before the church? That being judged before many saints,§ the offences may be done away. How can offences be done away, or removed? Either by bringing the offender to repentance, or by putting him away as a wicked person.‖ What is the meaning of putting him away as a wicked person? Refusing him the privilege of Christian communion.

* Deut. xix. 15. † 1 Cor. xiv. 23.

‡ John xx. 19, and Acts ii. 1, &c. Paul preached in synagogues, school-rooms, private houses, &c. Acts xix. 8, 9; xx. 8; Rom. xvi. 5.

§ 2 Cor. ii. 6. ‖ 1 Cor. v. 13.

What do you mean by communion? The partaking of the Lord's supper,* and other Christian ordinances. Should the Lord's supper be administered to all, indiscriminately? No.† Who are to be judges in admitting or excluding persons from church-fellowship? The members of the church to whom the individual is, or wishes to be united.‡ Is every member of a Christian church bound, in cases of offence, to submit to the decision of his brethren? Yes.§ If the offender disregards the admonitions of the church, what is to be done? "If he neglect to hear the church, let him be unto thee as an heathen man, and a publican." What is meant by an heathen man? A man who is ignorant of the true God. What were the publicans? See v. 46. What does it import, when a man is compared to a heathen, or a publican? That he is no longer to be accounted a Christian. Who are to be accounted as heathens and publicans? Those who despise the censures of the church. What is to be done, in the case of such a despiser? He is to be delivered unto Satan.‖ What is

* 1 Cor. x. 16.

† 1 Cor. v. 11. If not to eat a *common* meal with him, much less the holy communion.

‡ 1 Cor. v. 12; Acts ix. 26, 27. § Ephes v. 21.

‖ 1 Cor. v. 5. The design is thus expressed, "*for the destruction of the flesh, that the spirit may be saved,*" &c., i. e. for the mortification of the offender's pride and corrupt affections, by means of such a public disgrace; whereby he may, through God's mercy, be pulled out of the fire. Jude 23.

meant by delivering him unto Satan? Putting him out of the church, and back into the world, which is Satan's empire.* For what purposes is the church of Christ to remove any member from her communion? That it may be a means of reclaiming the offender,† and prove a warning to others.‡

18. Why did our Lord give to his disciples these particular instructions respecting their conduct one towards another? That they might serve as a rule to his church in all ages. How are acts of church discipline ratified? By Divine authority. How did our Lord promise thus to ratify them? "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." To whom did our Lord address similar words on a former occasion? To Peter.§ To whom are they here addressed? To all the disciples. What may we conclude from our Lord's here giving to the rest of the disciples the same authority that he gave to Peter? That he did not mean to set Peter above the rest. Who pretends to occupy the place of Peter? The pope of Rome. Since Peter had no power above the other apostles, what do you think of the pope's authority? It is self-constituted and presumptuous. Do the binding and loosing, spoken of in this text, refer to doctrines or to acts? To acts.

* 2 Cor. iv. 4.
† Titus iii. 10, 11.
‡ 1 Tim. v. 20.
§ Matt. xvi. 19.

19. What has our Lord appointed to be observed in connexion with the discipline of his church? Special united prayer. How are his followers encouraged to unite in prayer? By a most gracious promise. What is that promise? "I say unto you, that if two of you shall agree, on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." What is the nature of the connexion between this verse and the subject that goes before it? It is a connexion of privilege and duty. What is the duty referred to? That of dealing faithfully with offending brethren. And what is the privilege connected with it? The Divine assistance and approbation. Is this promise of Divine assistance and approbation confined to cases of discipline in the church? No; it includes any direction, help, or blessing, that we may need. How does that appear? From the words "any thing that they shall ask."

20. What did our Lord further say, to encourage his disciples to meet for prayer; "For where two or three are gathered together in my name, there am I in the midst of them." What is meant by gathered together *in* my name"? Meeting together to honour the Lord Jesus. How is the word *name* frequently used in the Scriptures? See i. 23. What, then, do you mean, when you speak of honouring the name of Christ? Worshipping him, and obeying his laws. How is the Son to be honoured? All men should honour the Son, even as

they honour the Father.* In what sense is the Lord Jesus in the midst of his people, when they meet to pay him Divine honours and to observe his laws? He is present with them universally, spiritually, and effectually. What do you mean by our Lord's being with his people *universally*? That he is with them in all places at the same time. What do you mean by his being with his people *spiritually*? That he has access to their mind. What do you mean by his being with his people *effectually*? That he is with them to accept and bless them. Is there a promise, similar to this, in the Old Testament? Yes; it is written, In all places where I record my name, I will come unto thee, and I will bless thee.† Who spake that promise? Jehovah. Who spake the promise in our text? The Lord Jesus Christ. What attribute of Deity is alike involved in both? Omnipresence. What is omnipresence? The being every where present at the same time. Can any mere creature be omnipresent? No. Then what doctrine may be proved from this verse? The divinity of our Lord Jesus Christ.

21. When our Lord had done speaking to his disciples on any important subject, did they go away and think no more about it? No; they hid his word in their hearts, and often renewed the subject of discourse.‡ Who, among them, did so on the pre-

* John v. 23. † Exod. xx. 24.
‡ Like the Psalmist, Ps. cxix. 11, and 93.

sent occasion? "Peter." What had been the particular subjects of our Lord's recent instructions? A care to avoid giving offence, and a readiness to forgive injuries. Has Matthew related what our Lord said about the forgiveness of injuries? No; it is recorded by Luke.* How often are we to forgive upon repentance? Seven times in a day.* How is the phrase *seven times* used in the Hebrew tongue? To signify *very often*.† What question did Peter now put, respecting the frequency of forgiveness? "Then came Peter to him, and said, How oft shall my brother sin against me, and I forgive him—till seven times?" Had Peter distinctly heard what our Lord had said on the subject? Most likely he had. Why, then, did he put this question? Because he wanted to know whether *any* limits are to be set to our forgiveness of injuries.

22. What did the rabbies, or Jewish doctors, teach on this point? They held, that three offences were to be forgiven, but not the fourth. What did our Lord say, in reply to Peter? "I say not unto thee, Until seven times: but, Until seventy times seven." Why did our Lord specify so great a number as "seventy times seven"? To show that we are never to be weary of forgiving. Are we very apt to count up the injuries we receive from a fellow-creature? Yes; an injury is seldom forgotten, though a benefit too often escapes the memory.

* Luke xvii. 3, 4.

† As in Ps. cxix. 164. See xii. 45, on the use of the number *seven*.

When a person says, I forgive, but I cannot forget, is that the language of Christian forgiveness? No; it is the language of secret, half-smothered resentment. How, then, does Christian forgiveness differ from such a sentiment? Christian forgiveness extends to perfect reconciliation.

23. How did our Lord illustrate and enforce the duty of forgiveness? By an affecting parable. What is a parable? See xiii. 3. How does the parable begin? "Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants." What is here meant by "the kingdom of heaven"? The reign of Christ, or the gospel dispensation. Whom does the king, in the parable, represent? The Lord our God. Who are his servants? All mankind; for all are bound to serve Him. Will the Almighty take account of you, and of me? Yes; every one of us shall give account of himself to God.* When will that be? In the day when God shall judge the secrets of men by Jesus Christ.† In the prospect of that day, what should be our serious inquiry and concern? What then shall I do when God riseth up? and, when he visiteth, what shall I answer him?‡

24. Why did the king begin to reckon with his servants? In order to reward the faithful, and punish the unjust. What took place when the king had begun to reckon? "One was brought unto him

* Rom. xiv. 12. † Rom. ii. 16. ‡ Job xxxi. 14.

which owed him ten thousand talents." What are talents? Sums of money. What might be the value of one talent? Nearly two hundred pounds (but its value differed in different countries). Was the sum of ten thousand talents a large debt? Yes; very large. Have we ever contracted any debts to divine justice? Yes; sins are heavy debts. Why are sins called debts? Because every sin is a failure in the obedience which *we owe* to God. Do you know the number of your sins? No; they are more than the hairs of mine head.* Ought we to examine into the amount of the debts which we have contracted by sin? Yes. What was Job's prayer on this subject? How many are mine iniquities and sins?—make me to know my transgression and my sin.† Why should we be thus solicitous to know the worst of ourselves? Because, if we do not find out our sins, we may be sure our sins will find us out.‡ What is meant by our sins finding us out? That the punishment, which we deserve on account of them, will overtake us.

25. When a man is able to pay his debts, what is said of him? He is solvent. And, when a man cannot pay his debts, what is then said of him? He is insolvent. Was the debtor, in this parable, solvent or insolvent? Insolvent. Is it a bad thing to be insolvent? Yes. When is it especially so? When the individual who cannot pay his debts is a

* Ps. xl. 12. † Job xiii. 23. ‡ Numb. xxxii. 23.

professor of religion. Why is it particularly grievous when a professor of religion becomes insolvent? Because it brings a reproach upon the Christian name. How may such a misfortune be avoided? By neither spending, nor risking more than we possess. What was the ancient law in cases of insolvency? The debtor might be sold, and all that he had.* Did the creditor in the parable enforce his claim, according to law? Yes. How does that appear? "Forasmuch as he had not to pay, his lord commanded him to be sold, and all that he had, and payment to be made." Are *we* able to discharge our debts to divine justice? No; we are in the condition of the servant who had nothing to pay. But can we not offer some excuse for our sins? No; we cannot answer Him one of a thousand.† What then must we expect, if the righteous law of God were to take its course upon us? Everlasting punishment.‡ Considering this, what does it behove us to do? To make supplication to our Judge.§

26 Did the servant, in the parable, make supplication to his lord and judge? Yes; "The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all." What kind of worship was this? The homage due to an earthly superior.‖ What brought the unfaithful servant to so humble and distressed a frame of mind? A sense of his ruined condition. And

* Exod. xxii. 3. † Job ix. 3. ‡ Matt. xxv. 46.
§ Job ix. 15. ‖ See ii. 2.

what is it that brings sinners to their knees, with fervent cries for mercy? A conviction of their great need of forgiveness.* If our Divine Master have patience with us, may we hope to pay Him what we owe? No; we can never make atonement for our sins. Do the demands of divine justice remain in force against all mankind? No; the debts of believers are cancelled. What is the meaning of cancelled? Blotted out.† How are the sins of believers blotted out? By the atoning blood of the Lord Jesus Christ. If the debts of any one are blotted out, or effaced from the book in which they were written, what is the consequence? The debtor is no longer liable to be called on for payment. Is the debtor then as free as if he had paid all? Yes.

27. How was the lord affected by his servant's earnest petition? "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Was it any goodness, or merit in the servant, that prompted his master to forgive the debt? No; it was his own pure benevolence. And is there any thing in *us*, on account of which the Lord our God extends to us his pardoning mercy? No; we cannot *merit* his compassion. What, then, is the cause of divine mercy being exercised towards you, or me, or any other sinner? The sovereign favour of God. What do you mean when you speak of the favour of God being *sove-*

* Ps. xxv. 11. † Isa. xliii. 25.

reign? See xiii. 11. Is all the favour shown to us by the Most High free and unmerited? Yes. How have the kindness and love of God toward man appeared? God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* When the mercy of God cancels our debts, and sets us free—from what are we discharged? From the penalty of a debtor, but not from the duty of a servant. Would a pardoned sinner wish to be freed from the obligation to serve God? No; the language of his grateful heart is, What shall I render unto the Lord for all his benefits toward me?†

28. What was the conduct of the servant in the parable, after he had been so kindly dealt with? "The same servant went out, and found one of his fellow-servants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." Was the sum of an hundred pence a large debt? No; it was very small, compared with the debt which his lord had forgiven him. What money passed in Judea in our Lord's time? Roman money. How much was one Roman penny? About sevenpence halfpenny. What do you think of this man's conduct to his fellow-servant? It was revengeful and cruel.

* John iii. 16. † Ps. cxvi. 12.

29. How did the poor man behave, when he was thus arrested? He "fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all." Were these two servants equal in rank? Perhaps so. Why, then, did this servant fall down at the feet of his fellow? Because he knew that he owed the money, and was, therefore, at the mercy of his creditor.

30. How was the humble petition of the poor man regarded by his fellow-servant? "And he would not." Would not what? Would not have patience, and give him time to pay. Did the proud creditor proceed to extremity? Yes; "he went and cast him into prison, till he should pay the debt." Was the servant to blame for demanding what was justly his due? Certainly not. Wherein, then, did the harshness of his conduct consist? In taking his debtor by the throat, which showed *malice;* and casting him into prison immediately, which showed *revenge.*

31. Who witnessed this unmerciful proceeding? The other servants of the family. Did they sympathize with the sufferer? Yes. What is sympathy? Fellow-feeling. How is their sympathy expressed? "They were very sorry." What is the cause why we feel so little sympathy for those who suffer pain and oppression? Because sin has blunted our sensibilities. Is sympathy a Christian *duty,* as well as a Christian *grace?* Yes; we are commanded to rejoice with them that do rejoice, and to weep with

them that weep.* What is the most effectual way of showing our sympathy? By pleading for our fellow-creatures. With whom should we plead for them? With God, who is able to deliver. In the case before us, What did the servants do? They "came and told unto their lord all that was done."

32. What did the lord of the household do? "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me."

33. What more did his master say? "Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" What is the blackest feature in the character of fallen man? Ingratitude. And what is the most flagrant form of ingratitude? Despising the riches of God's goodness, and forbearance, and long-suffering.† Would you not be shocked at the charge of despising God's goodness, &c.? Yes. But are you sure that you are not *now* despising that goodness?—In what way do people show that they despise the goodness of God? By neglecting to secure a personal interest in his salvation. And what are such despisers of the Gospel treasuring up unto themselves? Wrath against the day of wrath.‡

34. Was the day of wrath now come to the wicked servant, in the parable? Yes; "his lord was wroth, and delivered him to the tormentors, till he should

* Rom. xii. 15. † Rom. ii. 4. ‡ 5.

pay all that was due unto him." What is the meaning of "tormentors" in this passage? Jailors, or keepers of the prison. Why are jailors here denominated "tormentors"? Because imprisonment is a much more severe punishment in Eastern countries than it is in this quarter of the world. How so? In those countries a prisoner has a very scanty allowance of food, and is often loaded with heavy clogs of wood. Is this the end of the parable? Yes. Where have we the *application* of it? In the following verse.

35. Who made the application of the parable? Our Lord. What are his words? "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." What is meant by, "So likewise shall my Heavenly Father do also unto you"? That if we do not forgive others, the Almighty will mark our iniquities and punish them.* What is the great pattern of forgiving mercy, which we are called to imitate? Even as Christ forgave you, so also do ye.† How does Christ forgive? Freely, fully, and for ever. Is it difficult for us to forgive as He forgives? Very difficult;‡ especially when the injury we have received is great. What, in such a case, can dispose our hearts to the exercise of for-

* Ps. cxxx. 3. † Col. iii. 13.

‡ So difficult, that when the disciples heard of it, they prayed, "*Lord, increase our faith,*" Luke xvii. 5.

giveness? Nothing but a sense that we ourselves have had much forgiven. What does a sense of having had much forgiven, produce in us? Much love to God and man.*

CHAPTER XIX.

What does the nineteenth Chapter of this Gospel contain?

1. THE SUBJECT OF DIVORCE.
2. THE DANGER ATTENDING RICHES.
3. THE SURE REWARD OF SELF-DENIAL FOR CHRIST'S SAKE.

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1. Who is here mentioned? "Jesus." What is stated respecting Him? "And it came to pass, that when Jesus had finished these sayings, he departed from Galilee." What sayings are referred to, as being finished? The sayings recorded in the preceding chapter. Why did our Lord leave Galilee? Because he was going to Jerusalem, to keep one of the Jewish feasts. What were the principal feasts of the Jews? The feast of the Passover, the feast of Pentecost, and the feast of Tabernacles.† What was the feast of the Passover? A feast held in remembrance of the angel of the Lord *passing over* the houses of the Hebrews, when he slew the

* Luke vii. 47. † Exod. xxiii. 14—17.

first-born of the Egyptians.* Had this feast any other name? Yes; it was called, the feast of unleavened bread.† What is unleavened bread? Cakes made without any leaven. What is leaven? See xiii. 33. Why was the Passover called the feast of unleavened bread? Because no other bread was eaten during the seven days of the feast ‡ How was the Passover observed? By killing a lamb; sprinkling its blood upon the door-posts of their houses; and eating the flesh roast with fire.§ How often was it observed? Once every year.|| Was there something significant in the Passover? Yes; it was a type of Christ—the slain Lamb of God.¶ What is a type? See xiii. 35. What was the second feast? The feast of Pentecost. What was the feast of Pentecost? A feast held in commemoration of the wheat-harvest, and of the giving of the law. What does the word Pentecost signify? Fifty. Why was this feast called Pentecost, or fifty? Because it was held fifty days after the feast of Passover. Was the feast of Pentecost known by any other names? Yes; it was called the feast of weeks;** of first-fruits;** and of harvest.†† Why was the Pentecost called the feast of weeks? Because it was held a week of weeks, i. e. seven weeks after the Passover. Why was it called the feast of first-fruits? Because then the first ripe fruits were brought, and presented before

* Exod. xii. 26, 27. † Mark xiv. 1. ‡ Exod. xii. 15.
§ Exod. xii. 5—9. || Luke ii. 41. ¶ 1 Cor. v. 7.
** Exod. xxxiv. 22. †† Exod. xxiii. 16.

the Lord.* Why was it called the feast of harvest? Because it was held at the beginning of wheat harvest. Was there any typical reference in the feast of Pentecost? Yes; it prefigured the bringing in of the first-fruits of the Christian church. What do you mean by the first-fruits of the Christian church? The three thousand converts who were brought into the Church in one day.† Did that event take place on the day of Pentecost? Yes.‡ And how long was that after the death of the Lord Jesus Christ? Just fifty days. What is the third feast? The feast of Tabernacles? What are tabernacles? See xvii. 4. What is the feast of Tabernacles? A feast held in remembrance of the Israelites' dwelling in booths in the wilderness.§ How did the Jews keep the feasts of Tabernacles? By dwelling seven days in booths.‖ What other name had the feast of Tabernacles? It was also called the feast of ingathering.¶ Why was it called the feast of ingathering? Because about that time the fruits of the vine and of other trees were gathered in. Had the Jews any divinely appointed feasts, besides the three already mentioned? Yes;** but not any that required all the males to go to Jerusalem to keep them. What other annual feast was there of great and solemn importance? The feast or fast of Expiation.†† What is the

* Exod. xxii. 29, and Deut. xxvi. 1—4. † Acts ii. 41.
‡ Acts ii. 1. § Lev. xxiii. 39—43.
‖ Neh. viii. 14—17. ¶ Exod. xxiii. 16.
** As the feasts of New Moons and of Trumpets.
†† Lev. xxiii. 27.

meaning of expiation? Atonement, or reconciliation made for sin. Did the Jews observe any feasts that were not commanded in the law of God? The Jews in later times did so.* To which of the above feasts was our Lord going? To the feast of Tabernacles.† How is his route here described? "He departed from Galilee, and came into the coasts of Judea beyond Jordan." What is meant by his coming into Judea "beyond Jordan"? That he took the road by *the farther, or east side of the Jordan*, and so crossed into Judea.‡ Why did our Lord take that circuitous road? For the greater privacy.§ After the feast, whither did Jesus retire? To Bethabara.‖

2. Who followed our Lord? Great multitudes followed him." Why did they follow him? To see his miracles, and to hear his discourses. Did the blessed Saviour teach them again, as he was wont? Yes. ‡ And what more did he do for them? "He healed them there." Where did he heal them? On the very spot where they came to him. What was the effect of our Lord's teaching and healing the people? Many believed on him there.¶

3. Who were particularly incensed against our Lord on account of his miracles and growing fame? "The Pharisees." How did they show their enmity against the blessed Redeemer? They followed

* As the feasts of Purim and of Dedication.
† John vii. 2. ‡ Mark x. 1. § John vii. 10.
‖ Compare John x. 40, with i. 28.
¶ John x. 42.

him from place to place, and tried to set the people against him. Did they follow him on this occasion? Yes. How did they begin their artful and ensnaring conversation? They "came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" What does the word tempt here signify? See xvi. 1. Was there any thing particularly ensnaring in the question, whether a man might lawfully put away his wife for every cause? Yes. How so? Because the answer could scarcely fail to displease some, whichever way the question might be decided. If our Lord had said that a man might put away his wife whenever he chose, who would have been displeased? Those who thought the frequency of divorce a great evil. And, if he had pronounced it unlawful to divorce a wife on every slight pretext, whom would he have offended? Those who thought they had a right to put away their wives whenever they pleased. Was it a common thing among the Jews, for a man to put away his wife? See v. 31. Did not such a practice occasion much grief? Yes. How did Jewish wives, when thus put away, give vent to their afflicted feelings? By weeping and wailing. Where did the pious females, among them, shed those tears of anguish? Upon the altar of the Lord.* Does the Lord take notice of the tears that are shed upon His altar? Yes. When may it be said that our tears fall upon the altar of the

* Mal. ii. 13.

Lord? When they mingle with believing prayer and supplication.*

4. Did our Lord know the wicked motives of the Pharisees in coming to him with the above ensnaring question? Yes. Why, then, did he condescend to answer them? Because the question itself was a weighty one; and he well knew how to answer it prudently.† What was his answer? "Have ye not read, that he which made them at the beginning made them male and female." What is meant by "the beginning"? The time of the creation. Who were made at the beginning? Adam and Eve. Where have we an account of the creation? In the book of Genesis. Who wrote the book of Genesis? Moses. Who was Moses? See iv. 2. Was Moses living at the time of those events recorded in Genesis? No. How, then, could he know, so exactly, what took place before his time? Some things he knew by tradition, and some by immediate inspiration. What is tradition? See xv. 2. What is inspiration? See Introductory Questions. Were the things, which Moses learned by tradition, written by him as uninspired history? No; he was moved by the Holy Ghost to record them. Did the Pharisees often read the writings of Moses? Yes; they were read in the synagogues every Sabbath day.‡ Why, then, did our Lord ask them: "Have ye not read," &c.? Because they had not read the Scriptures with due care and

* Heb. v. 7. † Isa. lii. 13. ‡ Acts xv. 21.

thought. If they had attentively read what is related about the creation of the first pair, what might they have known? That it was not the design of the Creator that a man should put away his wife. What may we call the original, or *first* law that binds a man and wife together? The law of nature or creation. Was that law sufficient in a state of innocence? Yes. Is it sufficient now—since the fall? No. What law has been superadded to the law of nature? The law of marriage.

5. Was the law of marriage enacted in Paradise? Yes. How does it stand on record? "For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh."* What is the meaning of "twain"? It is an old English word, signifying *two*. Is the tie which binds us to father and mother very strong? Yes; but we are here taught that the tie between husband and wife is still stronger.

6. Who instituted the marriage-relation? God. May that union which God hath appointed be broken asunder by the caprice of his creatures? No; "what therefore God hath joined together, let not man put asunder." Who was it that drew this conclusion, both from the law of nature and the law of marriage? Our divine and infallible Teacher—the Lord Jesus Christ. What do you mean by *infallible*? Incapable of error or mistake.

7. Were these captious Pharisees able to deny the truth

* Gen. ii. 24.

of our Lord's statement, or to refute his conclusion? No. What objection did they bring forward? "They say unto him, why did Moses then command to give a writing of divorcement, and to put her away?" Was it a fact, that Moses *commanded* the Jews to put away their wives? No; he did all in his power to *prevent* their doing so. What did he do, in order to check the evil? See v. 31.

8. What explanation did our Lord give concerning Moses' conduct in this particular? "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." What was it that obliged Moses, in some cases, to *allow* what he could not approve? The hard-heartedness of the Jews. How did they manifest their hardness of heart? By very passionate and often cruel treatment of their wives, if they happened not to like them. What, then, was the design of the law that suffered divorce? It was to prevent such cruel treatment as might end in murder. Did the fact of the law suffering divorce, make it a right thing in itself? Certainly not, when there was no just cause for it.

9. Is, then, divorce unlawful in every case? No. What did our Lord declare to be his will on the subject? "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." From these words, what is the only just ground of divorce?

The crime of fornication. What did our Lord further add? "And whoso marrieth her which is put away doth commit adultery." What is adultery? See v. 27. Why would it be a crime to marry a woman that is put away or divorced? See v. 32.

10. Did the Pharisees make any further reply? No. How do you account for their silence? They may not have been able to reply; or probably, as on another occasion, they were convicted by their own conscience.* What is conscience? See vi. 21. Did the conversation end here? Yes, for that time. Who had been present and listened to our Lord's discourse with the Pharisees? "The disciples." Did they say any thing? Not before the Pharisees. When did they resume the subject? In the house his disciples asked him again of the same matter.† Of what matter? Concerning divorce. What did they then say? "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." What did they mean by, "If the case be so"? If the case be so, that a man may not put away his wife whenever he pleases. Were the disciples mortified when they heard of the strict and binding nature of marriage? Yes. What hasty conclusion did they draw from our Lord's doctrine? "It is not good to marry." Is that, in some cases, true? Yes.‡ What does the New

* John viii. 9. † Mark x. 10. ‡ 1 Cor. vii. 8.

Testament represent as the great advantage of a single life? The better opportunity of caring for the things that belong to the Lord, how we may please the Lord.* What instructive lesson does this teach us? That every condition in life has some advantage peculiar to itself.

11. What reply did our Lord make, when his disciples drew the conclusion, that it was not good to marry? "He said unto them, All men cannot receive this saying, save they to whom it is given." What is the saying, that all men cannot receive? The saying, "It is not good to marry." Why can they not receive it? Because some have a strong preference for the married state. Who, then, are able to receive that saying? "They to whom it is given." To whom what is given? The inclination to remain single.

12. How many causes does our Lord assign, why some men do not marry? Three causes. What is the first? That some are constitutionally indisposed to it. What is the next cause? That some are unfit for it. What is the third cause? That some deny themselves, in order to their greater usefulness in the church. How did our Lord conclude this subject? By saying, "He that is able to receive it, let him receive it." Receive what? The saying of the disciples in favour of a single life. Who did our Lord say should receive that saying? "He that is able." What is the mean-

* 1 Cor. vii. 32—34.

ing of "he that is able"? Whoever has a sufficient degree of self-control.

13. What circumstance took place at this time? "Then were brought unto him little children, that he should put his hands on them, and pray." Who brought these little children to the Saviour? Their parents, guardians, or nurses. What benefit did they hope for, by bringing their little ones to Jesus? The benefit of his prayers and benedictions. Whose office is it, now, to bring young children to Christ? That of parents and teachers. Do pious parents always endeavour to bring their children to the Lord Jesus Christ? Yes. How do they bring them? The most part by baptism; and all by instruction, example, and prayer. What should be the great aim of Sabbath School teachers? To bring the little ones, whom they teach, to know and love the Saviour. How, by the blessing of God, may that end be effected? By explaining divine things, and talking to them about the love of God in Christ Jesus. Are children capable, at a very early age, of understanding and loving the truth? Yes; when they are taught by the Spirit of God. Who saw these little children brought to our Lord? "The disciples." Did they seem pleased? No; they "rebuked them" that brought the children. Why did they rebuke them? Perhaps they did not like the interruption of their private converse with the Saviour. Is it not right to be jealous of every thing that would interrupt our communion with Christ? Yes; but

we should never be unwilling to forego personal enjoyment for the good of others.

14. Did our Lord approve of his disciples rebuking those who brought the little children to him? No; he was much displeased at their doing so.* What excited our Lord's displeasure? Their want of love to the souls of dear little children. What did our Lord then say to his disciples? "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." What is the meaning of these words: "Of such is the kingdom of heaven"? That little children will form a great proportion of the redeemed family in heaven. Do multitudes of children die in infancy? Yes. Did those chiidren who died in infancy ever commit actual sin? No. How then do you account for death having passed upon them? *They died—for Adam sinned.* Were they capable of believing and obeying the gospel? No. How then do they obtain entrance into the kingdom of glory? *They live—for Jesus died.*

15. When our Lord had thus spoken, what did he do? "He laid his hands on them." On whom? On the little children. Did our Saviour always manifest a particular regard for children? Yes; he shewed his love to little children by taking them up in his arms.† Why did he lay his hands upon them? As a token of his blessing imparted to them. When our Lord had blessed

* Mark x. 14. † Mark x. 16.

these little ones, what did he do? "He departed thence." From what place did he depart? From Bethabara, beyond Jordan.* What is the Jordan? See iii. 5. Whither was our Lord going? Into Judea again.† For what purpose was he going thither? To raise Lazarus from the dead.

16. What remarkable account does the Evangelist here relate? The account of a young man who bid fair for heaven, and yet came short of it. What was this young man? He was a ruler.‡ What is a ruler? See ix. 18. For what was this young ruler distinguished? For his rank, his riches, and his many estimable qualities. How did he come to Jesus? Running, with the greatest eagerness.§ Where did he overtake our Lord? Soon after he had got into the high road.§ How did the young man show his reverential regard for the character of Christ? He kneeled to him.§ And how did he accost our Lord? He called him "Good Master." What is the meaning of "Master"? See xii. 38. What interesting question did he put to our Lord? "What good thing shall I do, that I may have eternal life?" Was this question put with the captious spirit of the Pharisees? No; the inquirer wished to know, whether he might make sure of being happy in the world to come. In what state of mind was he? In a restless state, between hope and fear. What made him hope? His good character, and outward attention to religion. What

* See ver. 1. † John xi. 7. ‡ Luke xviii. 18.
§ Mark x. 17.

made him fear? A secret consciousness that his heart was not right in the sight of God.

17. What did our Lord reply when the young ruler called him "Good Master"? "Why callest thou me good?—there is none good but one, that is God." What was implied in our Lord's answer, "Why callest thou me good"? That he was not, like the Rabbins, fond of vain titles. Was it a vain title, when addressed to Him, who is goodness itself? No; but it was vain to call him "good" whilst ignorant of his true character and dignity. In what light was he regarded by the ruler? As some great teacher, but not as the only-begotten Son of the Father. Is a true knowledge of Christ Jesus intimately connected with eternal life? Yes; it is written, This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* Was the young ruler seeking eternal life in the right way? No; he sought it not by faith, but as it were by the works of the law.† Why did he thus go about to establish his own righteousness? Because he had not submitted himself to the righteousness of God.‡ What is the meaning of the phrase, the righteousness of God, as used Rom. x. 3? God's method of justifying the ungodly. Did our Lord show this young man the way of justification by faith? No; he referred him to the law. Can the law give life? No; if there had been a law given which could have

* John xvii. 3. † Rom. ix. 32. ‡ Rom. x. 3.

given life, verily righteousness (or justification) should have been by the law.* If the law cannot give life, why did our Lord direct this inquirer to the law? In order that through the law, he might become dead to the law, and might live unto God.† When is a man dead to the law? When he is convinced that by the works of the law shall no flesh be justified.‡ How did our Lord direct the ruler's attention to the law? He said, "If thou wilt enter into life, keep the commandments."

18. What was the young man's reply? "He saith unto him, Which?" Are not *all* the commandments to be kept, without exception? Yes. Why, then, did this young man ask, *which* he was to keep? Because the Pharisees accounted some precepts to be weighty, and others slight, or of little importance.§ What appears to have been his particular object in putting the question "which?" To ascertain whether our Lord referred to the old commandments of the law, or to some new precepts. Which of the commandments did our Lord then specify? "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness." What kind of statutes are these? *Prohibitory* statutes. What do you mean by prohibitory? Forbidding to do certain things. Where are these prohibitory statutes found? Among the ten commandments, written on

* Gal. iii. 21. † Gal. ii. 19. ‡ Gal. ii. 16.

§ As, in the present day, men say, *essentials* and *non-essentials*.

the two tables of stone. Where were the two tables of stone kept? In the ark of the covenant. What do you mean by the ark of the covenant? A small chest or coffer, made of shittim wood, and overlaid with gold.* Where was that coffer deposited? First in the tabernacle,† and afterwards in the temple.‡

19. What other commandments did our Lord enumerate? "Honour thy father and thy mother; and thou shalt love thy neighbour as thyself." What kind of statutes are these? *Preceptive* statutes. What do you understand by preceptive? Requiring to do certain things.

20. When our Lord had specified these commandments of the law, what did "the young man" say? "All these things have I kept from my youth up;§ what lack I yet?" What did he mean by "all these things"? All the commandments of the moral law. Do you think he had really kept all those commandments? Outwardly, he had; for he was a strictly moral and virtuous character. Was he acquainted with the extent and spirituality of the commandments? No; he had not felt their application to the thoughts and intents of the heart.¶ Did you not say (ver. 16) that he had a secret consciousness that his heart was not right with God? Yes. What could be the cause of that misgiving, since he knew, that, touching the righteousness of the law, he was blameless? Conscience whispered that his

* Exod. xxxvii. 1—5. † Exod. xl. 20, 21. ‡ 1 Kings viii. 6.
§ Meaning "from my *childhood*." ¶ Heb. iv. 12.

heart was still divided between the world and religion. Can we ever enjoy the comforts of religion with a divided heart? No; religion is a jealous thing; it demands the whole heart.*

21. What did our Lord further say to him? "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." What are we here to understand by the word "perfect"? Sincere and upright before God. Is the *almost Christian* a perfect character? No; there is a wide distinction between the almost Christian and the *disciple indeed.*† Is it required of every one who will be a follower of Christ to sell all that he has, and give to the poor? No; but we are required to do *whatsoever he commands.*‡ If we had a divine command to sell our possessions, ought we to do it? Certainly. But since such a sacrifice is not enjoined on all the followers of Jesus, why was this ruler required to sell his possessions? To put his real character to the test. If he had complied, what would that have proved? The intenseness of his concern about eternal life. If he had not complied, what would that have shown? That his love of riches was stronger than his religious feeling. What did our Lord set before him as the inducement to sell all? The promise, "Thou shalt have treasure in heaven." What treasure did our Lord mean? The favour of God, and the joys of the life

* Hosea x. 2. † Comp. Acts xxvi. 28, 29, with John viii. 31, 32.
‡ John xv. 14.

to come. Are these to be preferred to all earthly treasures? See vi. 20.*

22. When the young ruler heard what was required of him, did he hasten to obey? No; "he went away sorrowful; for he had great possessions." Why did he go away? Because he found it impossible to serve God and Mammon.† Who is Mammon? See vi. 24. Was this young man idolatrously attached to his worldly possessions? Yes; his heart was bound up in them. Why, then, did he go away from the Saviour "sorrowful"? Because he had some faint desires after Christ, though he would not part with his money for any consideration. What is the reason that so many young people turn away from the Lord Jesus, and will not follow him? Because there is something that they will not give up, and which is dearer to them than the treasures of heaven. What is the reason, that, when they go away from Christ, they are not happy? Because their minds are like the troubled sea, when it cannot rest.‡ Was the sorrow of this ruler of a godly kind? No. How do you know that? Because godly sorrow would have made him return to the Lord.

23. When the ruler turned away from Christ, what remark did our Lord make to his disciples? "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." When did our Lord use the form of speech, "Verily I say unto you"? See v. 18. What important sentiment

* Here recapitulate also the questions vi. 21.

† Matt. vi. 24. ‡ Isa. lvii. 20.

did our Lord express on this occasion? The great danger attending the possession of riches. To what danger is a rich man exposed? To the danger of not entering the kingdom of heaven. What is here meant by "the kingdom of heaven"? The future state of glory. Why are riches such a snare, that a man who possesses them is in danger of losing heaven on their account? Because it is difficult to employ them well, when they are possessed; and to resign them, when they are called for. When are riches well employed? When they are spent in doing good. When are riches well resigned? When they are given up for Christ's sake. Is it generally believed that riches are a snare to the soul? No; very few believe it. What makes you think that it is believed by so few? Because almost all mankind are grasping after riches. What would be the effect, if it were generally believed, that riches are a snare to the soul? It would moderate our earthly desires; and prevent most of the crimes that are committed in the world. What change would be wrought by it among the poor? It would make them contented. And what change would it produce among the rich? It would make them liberal.

24. How did our Lord further express the danger attending riches? "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." What is a camel? See iii. 4. What is meant by the words, "It is easier for a

camel to go through the eye of a needle"? It was a proverb, used to express things impossible.* What is meant by a proverb? See vii. 3. Were Eastern proverbs very strong and figurative? Yes.† Would it be a natural impossibility for a camel to go through the eye of a needle? Yes, quite so.

25. To whom had our Lord addressed that important truth respecting the danger of riches? To his disciples. Were *they* rich in this world? No; they were poor. What was their first impression, on hearing that riches are such hinderances in the way to heaven? "When his disciples heard it, they were exceedingly amazed, saying, who then can be saved?" Why were they so much amazed? Because they had always imagined that the rich could get to heaven more easily than others. What made them think so? Because the rich have so much more power to get good, and to do good. Is wealth, then, a very great talent, with which some are entrusted? Yes. Does observation show, that the rich generally get more good, and diffuse more good, than others? No. How is that accounted for? It is owing to the deceitfulness of riches.‡ Was it a mistake in the apostles to suppose that the rich get to heaven more easily than the poor? Yes. Did not one of them give a more correct view of the subject, in his subsequent writings? Yes; in the epistle of James it is

* In like manner the Hindoos speak of an elephant passing through the eye of a needle. The elephant was not known in Judea.

† See vii. 3. ‡ Matt. xiii. 22.

written, Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?* Do we sometimes err in this matter, like the disciples? Yes. When do we fall into the same error? When we vainly imagine that we should serve God better if we were rich.

26. How has the Evangelist here described the *manner* of our Lord's reply to his disciples? "But Jesus beheld them." What is meant by his beholding them? That he looked at them earnestly, and with an eye of pity. Why did our Lord's countenance assume such an expression of earnestness and pity? Because his disciples were indulging in carnal reasoning, and forgetting the mighty power of God. What had they said, which savoured of carnal reasoning? "Who then can be saved?" How did our Lord reprove their unbelief? He said unto them, "With men this is impossible, but with God all things are possible." What is here said to be impossible for any human creature to effect? The salvation of the soul. What makes the salvation of the soul so difficult, and, to creatures, impossible? The blindness of the understanding; the hardness of heart; the stubbornness of the will; and the earthliness of the affections. What is necessary for the removal of these obstacles? The almighty energy of divine grace. Is any thing too hard for the Lord?

* James ii. 5.

No. What can his grace do for the salvation of the soul? It can enlighten the blind understanding; soften the hard heard; renew the stubborn will; and detach the affections from this world.

27. When the disciples observed, that the young ruler would not give up his possessions for Christ's sake, what came into their minds? The thought of what *they* had given up for Christ's sake. Who among them spoke about it? "Peter." What did he say? "Behold, we have forsaken all, and followed thee; what shall we have, therefore?" What had most of them forsaken? Only a few boats and nets, and the profits of their fishing. Was that much to give up? It was little in itself, but to them it was everything. Was there not some degree of self-complacency in the declaration, "We have forsaken all, and followed thee"? Yes. What does this circumstance show us? It shows us our own picture, as in a glass. In what respect does it exhibit a likeness of ourselves? In this—that we are very apt to over-rate our services and losses for Christ's sake. Did our Lord reprove his disciples for so doing? No. Why did he not reprove them? Because he, who knew their hearts, saw that their obedience was sincere. What did they now wish our Lord to tell them? The nature of the reward they should have, and when they were to receive it.

28. Did our Lord promise them a reward in this life, or in the life to come? In both; especially in the life to come. To whom did our Lord make the

promise? To those who had followed him. What did he promise them? Great honour and happiness. How is that honour figuratively expressed? "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Will all the redeemed share in the same honour? Yes; they all unite in the song, Thou hast made us unto our God kings and priests; and we shall reign on the earth.* When did our Lord promise to invest them with this princely honour? "In the regeneration, when the Son of man shall sit in the throne of his glory." What is the meaning of "regeneration"? It signifies *making new.* How is it applied in the New Testament? Sometimes to the making of *the heart* new;† and (in this verse) to the making of *all things* new. Is it foretold that all things shall be made new? Yes; He that sat upon the throne said, Behold, I make all things new.‡ How will all things be made new? By the destruction of sin, death, and the curse. What effect will be produced by the destruction of sin, death, and the curse? Order and happiness will prevail through all the ranks of the blessed. Will it be an immense reward to be permitted to share in the final triumphs of the Redeemer's cause? Yes, truly.

29. Is there not also a *present* recompence attached to following the Saviour without reserve? Yes. What is the amount promised? "A hundred fold." What is a hundred fold? A hundred times more.

* Rev. v. 9, 10, upon the *new* earth; i. e. the new state of things.
† As in Tit. iii. 5. ‡ Rev. xxi. 5.

More what? More comfort and enjoyment than can be derived from the world. In what does the promised enjoyment mainly consist? In peace of mind;* communion with God;† and the hope of eternal life.‡ Are these a hundred times better than any thing that we can give up for Christ's sake? Yes; they are better, inasmuch as they are sweeter and more enduring. To whom are these multiplied favours promised? To "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake." For whose name's sake? The Lord Jesus Christ's. What is the meaning of doing any thing for his name's sake? Doing it out of love to Christ and to his cause. Are the followers of Jesus, in the present day, called upon to make such painful sacrifices, as to forsake their nearest and dearest friends? In some instances. When are we required to give up our connexions and friends? When they forbid us to follow Jesus, or persuade us to renounce him. How are we to forsake such connexions and friends? By doing that which is right, and bearing their scorn and displeasure, for conscience toward God.§ What will be the final reward of such as do this? They "shall inherit everlasting life." If we were to mix faith with these promises for time and for eternity, what would be the effect produced on our minds? We should think nothing too much to do,

* John xiv. 27. † 1 John i. 3. ‡ Tit. iii. 7.
§ 1 Pet. ii. 19.

too hard to suffer, or too dear to part with, for Christ's sake.

30. When the disciples heard of the pre-eminent honour in reserve for them, of what were they in danger? Of being too much elated by the prospect. Is there such a disposition as spiritual pride? Yes. In what does spiritual pride consist? In high and complacent ideas of our religious state. Is not such a spirit dangerous? Yes; it may be compared to the spot in the skin, which, if not removed, spreads into a deadly leprosy.* Did our Lord always check such a spirit in his disciples? Yes. In what way did he do so, on this occasion? He told them a mortifying truth. What was that mortifying truth? That the Gentiles were to have an equal share with the Jews, in the blessings of salvation. How did our Lord express that truth? "But many that are first shall be last; and the last shall be first." Who were the "first"? The Jews. In what sense were they first? First in privilege. What privilege or advantage had the Jews? Much every way; chiefly, because that unto them were committed the oracles of God.† What are oracles? See xvi. 19. What oracles of God did the Jews possess? Those contained in the Scriptures of the Old Testament. Is there not another sense in which the Jews were first in privilege? Yes; the gospel was first preached to them.‡ Who are meant by the "last"? The

* Levit. xiii. 2, &c. † Rom. iii. 2. see also Rom. ix. 4, 5
‡ Acts iii. 26.

Gentiles. Who are the Gentiles? See iv. 15. In what sense were the Gentiles "last"? They were not called into the church till after the Jews. When our Lord said, "Many that are first shall be last, and the last shall be first," what did he mean? That the Jews, though called first, would be last in partaking of the benefit; and that the Gentiles, though called last, would be first in partaking of the benefit. Did the events prove this to be the fact? Yes; the Jews spake against the Gospel; while the Gentiles believed and glorified God.* What made the announcement of this fact so mortifying to the Jews? The idea they entertained of their own superiority; and their contempt for the Gentiles. What did they usually call the Gentiles? Dogs. How did our Lord illustrate the statement he had made respecting the Jews and the Gentiles? By a parable. Where is the parable? At the beginning of the next chapter. Was there any break, in our Lord's discourse, between the *text* contained in this verse and the *sermon* which follows? No; he delivered them both at once. Was there any break or division, like this, when the Scriptures were first written? No; the division into chapters is of later date. Is the division of the Scriptures into chapters of any use? Yes; it assists in referring to any particular part of a book.

* Acts xiii, compare verses 45 and 48.

CHAPTER XX.

What does the twentieth Chapter of this Gospel contain?

I. The Parable of the Labourers in the Vineyard.

II. The Prediction of our Lord's approaching Sufferings.

III. A Petition Refused.

IV. A Petition Granted.

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1. Who spake these words? The Lord Jesus Christ. Is this the commencement of a new discourse? No; it is a continuation of that with which the last chapter concluded. What form of speech did our Lord here adopt? The form of a parable. What is a parable? See xiii. 3. What parable is this? That of The labourers in the vineyard. How does the parable begin? "For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard." With what does the word "For," connect this parable? With the last verse of the preceding chapter. What are we to understand by "The kingdom of heaven"? The gospel dispensation. Who is here represented under the similitude of a householder? The Lord of the

universe. What is the vineyard? The church of the living God. Who are the labourers in that vineyard? All, in every age, who love and serve God. Who were the earliest labourers in the church of God? The Jewish patriarchs and prophets, from Adam to Moses.

2. Did the householder promise a reward to these labourers? Yes. How is that expressed? "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." What was the value of a Roman penny? See xviii. 28. Was this the common rate of payment, in Judea, for a day's labour? Yes. Does the reward promised in the parable represent the final recompence of the righteous? No. What then does this reward signify? The spiritual privileges conferred on those whom God calls into his church.

3. Has the Lord, in every age, bestowed much care upon his church? Yes. How is that declared in the book of the prophet Isaiah? I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.* What particular time of the day is here specified? "About the third hour." What may the third hour denote? The time of the prophets who immediately succeeded Moses. What took place at that period? "He went out about the third hour, and saw others standing idle in the market-place." Who went out?

* Isai. xxvii. 3.

The lord of the vineyard. Who are they, whom the lord of the vineyard saw "standing idle"? Those who had not yet begun to love and serve God. Why are they represented as standing "in the market-place"? Because it was usual for labourers to stand in some public place, waiting to be hired.

4. What invitation was given to these men? "Go ye also into the vineyard." What was promised them, in connexion with the invitation? "Whatsoever is right, I will give you." Was this a *particular* or a *general* promise? A general promise. Does it often happen that we cannot find a particular promise to our case, but only some general promise, on which to rest? Very often. And does a general promise satisfy the believing mind? Yes; it is enough for us that whatsoever is right God will give; and that no good thing will he withhold from them that walk uprightly.* Did the labourers go into the vineyard upon the faith of that promise? Yes; "they went their way."

5. What seasons are here mentioned? "The sixth and ninth hour." What may the sixth and ninth hour denote? The following periods of the Jewish church, to the time of our Lord's ministry. What is stated of those periods? "Again he went out about the sixth and ninth hour, and did likewise." Who did likewise? The lord of the vineyard? What is meant by his doing "likewise"?

* Ps. lxxxiv. 11.

That he invited labourers into his vineyard. What is meant by his inviting labourers into his vineyard? That he called the unconverted to repent and serve him.

6. What is the last season mentioned in the parable? "The eleventh hour." What does the eleventh hour denote? The time when Christ was preached unto the Gentiles. When did the eleventh hour begin? On the day of Pentecost.* What was the state of the Gentiles before that period? They were "standing idle." What is meant by standing idle? Not engaged in the love and service of the true God. What, then, had they been serving? Dumb idols.† How long had the Gentiles been in that debased condition? "All the day." All what day? All the time that the light of divine truth had been shining on the Jews.‡

7. What reason did these men give for not having begun to labour in the vineyard? "They say unto him, Because no man hath hired us." What is the meaning of no man having hired them? That they had not before been called to the belief of the Gospel.§ If you and I are found "standing idle," shall we be able to plead a similar excuse? No; we shall have no cloke for our sins.|| Why so? Because the calls and invitations of the Gospel have been addressed to us again and again. What did the lord of the vineyard then say? "Go ye, also, into the vineyard,

* Acts ii. † 1 Cor. xii. 2. ‡ Isa. lx. 1.
§ Rom. x. 14. || John xv. 22.

and whatsoever is right that shall ye receive." Did they go into the vineyard? Yes.

8. What time is here mentioned? "The even." What are we to understand by "the even"? The time when the purposes of God were accomplished, in the calling of both Jews and Gentiles. What is represented as taking place in the evening? "The lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." What is a steward? A trusty servant, who manages the affairs of his master.* Does the hire paid to these labourers represent the final recompence of the righteous? See ver. 2. In paying the hire, why was the steward to begin from the last? To show that, in this world, the favours of providence and grace are bestowed according to the sovereign will of God. Give an instance to prove that the favours of *providence* are conferred according to the sovereign will of God, and not according to the wisdom and goodness of the creature. He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.† Mention a proof that the blessings of *grace* are also conferred according to the sovereign will of God. So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.‡ Will the future final rewards of mankind be dispensed, in like manner, without respect to the character of those who receive

* Gen. xv. 2, compared with xxiv. 2. † Matt. v. 45.
‡ Rom. ix. 16.

them? No; they will be dispensed according to a fixed rule. What is that rule? He shall reward every man according to his works.* How is the proportion of future rewards to present diligence represented by our Lord, in another place? He that had gained ten pounds was made ruler over ten cities; and he that had gained five pounds was made ruler over five cities.†

9. How did the payment of the labourers begin? "And when they came that were hired about the eleventh hour, they received every man a penny." Whom do these labourers, hired at the eleventh hour, represent? The Gentiles. And what is meant by the hire paid to them? The like spiritual privileges conferred upon them as upon the Jews.‡ At what rate were they paid? As much as for a whole day's labour. And how long had they wrought in the vineyard? Only one hour. How so? They were hired at the eleventh hour, and there are but twelve hours in the day. Had their employer promised them so much? No; neither did they expect it.‖ What prompted him to deal so liberally with them? His own goodness.§

10. When the Gentiles had received their reward, who came forward? "The first." Who are meant by "the first"? The Jews. What is said of them? "But when the first came, they supposed that they should have received more; and they likewise received every man a penny." Why did they suppose that they

* Matt. xvi. 27. † Luke xix. 16—19.
‡ Acts xi. 17. ‖ Rom. x. 20. § Rom. xi. 22.

should have received more? Because they had been called into the vineyard so much earlier than the Gentiles.

11. When they received what had been promised them, were they satisfied and grateful? No; "they murmured against the good man of the house." What is murmuring? Speaking discontentedly. If we do not *speak* discontentedly, yet do we not often *feel* a disposition to murmur at the arrangements of Divine Providence? Yes.* Is it a great sin to murmur against God? Yes; it was one of the great sins of the people of Israel.† How are we warned to avoid their example, in this respect? Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.‡ What is the surest preservative against a murmuring spirit? A deep consciousness of our own unworthiness.‖

12. How did these murmurers complain? "Saying, These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day." Who are here represented as the speakers? The Jews. What was the meaning of this complaint, on the part of the Jews? That the Gentiles had no right to be partakers of their spiritual things. Had the Jews themselves a right to those spiritual privileges? No other right than that which the grace of God had given them.§ What reason did they give, why a preference should be shown to them? "We have

* Like Asaph; Ps. lxxiii. 13, 14. † Exod. xvi. 8.
‡ 1 Cor. x. 10; and Numb. xxi. 6.
‖ Ps. ciii. 10. § Deut. vii. 7, 8.

borne the burden and heat of the day." Is the middle of a sultry day the most unpleasant time for labour? Yes. What was the burden which the Jews had borne, and from which believers, under the Gospel dispensation, are exempt? It consisted in meats and drinks, and divers washings, and carnal ordinances.* Mention the most burdensome of these carnal ordinances? Animal sacrifices; and the rite of circumcision. How long were those burdensome rites imposed on the Jews? Until the time of reformation.* What is meant by the time of reformation? The time when the Jewish dispensation was abolished, and the Gospel introduced. Was such a reformation, or change, necessary? Yes. Why was it necessary? Because the (ceremonial) law made nothing perfect.† Why could not the law make the comers thereunto perfect? Because the law had only a shadow of good things to come.‡ And where is the substance or reality of those things to be found? In the Gospel.

13. What reply did the Lord of the vineyard make to these complainers? "He answered one of them and said, Friend,|| I do thee no wrong; didst not thou agree with me for a penny?"

14. What more did he say? "Take that thine is, and go thy way; I will give unto this last even as unto thee."

15. What further arguments did he use? "Is it not lawful for me to do what I will with mine own?

* Heb. ix. 10. † Heb. vii. 19. ‡ Heb. x. 1.

|| The word "Friend" is here used as a term of civility, not of affection.

—Is thine eye evil, because I am good?" What are we to understand by an evil eye? Sometimes it means a *blind* eye;* and sometimes an *envious* eye.† What does it mean in this parable? An envious eye. What is envy? A feeling of pain at the goodness or happiness of others.‡ Is it very wrong to be envious? Yes; it is a mark of folly and ignorance.‖ Who are here set forth as envious? The Jews. Whom did they envy? The Gentiles. What excited the envy of the Jews? The fact, that God put no difference between them and the Gentiles.§ In what respect did he put no difference between the Jews and the Gentiles? In this respect—that God saves both in the same way.¶ In this verse, and the two preceding (which contain the reply of the householder), what do you particularly notice? The mildness of his address; the faithfulness of his conduct; and the riches of his grace. What was his address? "Friend, I do thee no wrong." Wherein does the faithfulness of his conduct appear? He gave, according to his promise, saying, "Take that thine is." How were the riches of his grace displayed? He gave as much to those who were hired at the eleventh hour, as to those who had been all day in the vineyard. Whom did Jehovah treat according to his promise? The Jews. And who experienced the exercise of his sovereign goodness? The Gentiles. Does the parable end here? Yes. What

* As in Matt. vi. 23.
† As in Mark vii. 22.
‡ Ps. lxxiii. 3.
‖ Ps. lxxiii. 22.
§ Acts xv. 7—9; Rom. x. 12.
¶ Acts xv. 11.

follows? The application of it. Where is the application? In the following verse.

16. How is it expressed? "So the last shall be first, and the first last." When had our Lord uttered that truth before? At the commencement of the parable.* Why did he now repeat these words? Because the disciples would understand them better, after having heard the parable. When our Lord had finished the parable and its application, what solemn truth did he utter? "Many be called, but few chosen." What is this call? An outward call. An outward call to what? To believe and be saved. What is the choice spoken of? God's purpose to save. Who are called with this outward call? "Many." Who are the objects of God's gracious choice? "Few." May not all who have the outward call come to Christ and be saved? Yes; He says, Look unto me and be ye saved, all the ends of the earth.† Why do not all who hear the call obey it? Because they will not.‡ What did our Lord expressly say of the force with which that unwillingness operates? No man can come to me, except the Father which hath sent me draw him.‖ Are you and I among the number of the "called"? Yes. Since "many be called, but few chosen," what should be our individual concern? That we may be numbered among the "chosen."

17. Of whom does the Evangelist here speak? Of "Jesus." What is said of him? He was "going

* See xix. 30. † Isai. xlv. 22. ‡ John v. 40.
‖ John vi. 44.

up to Jerusalem." For what purposes was our Lord going up at this time to Jerusalem? 1st. To appear there as the King of Zion; 2dly. To keep the last Passover; and 3dly. To suffer death for the sins of the world. Who accompanied the Lord Jesus to Jerusalem? "The twelve disciples;" and many others, who were likewise going up to the feast.* What did Jesus do as they were proceeding on their journey? He "took the twelve disciples apart in the way." Apart from whom? From the multitudes who followed him. For what purpose did our Lord withdraw his disciples from the rest of the people? That he might speak to them of his approaching sufferings. Why did our Lord speak of his sufferings as he was going up to Jerusalem? That his disciples might know that his sufferings were voluntary.† How does this circumstance prove that the sufferings of our Lord were voluntary? It shows that he knew all that was before him; and yet he went up to Jerusalem of his own accord.

18. What did our Lord say respecting his approaching sufferings? "Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death." Did our Lord always speak of Jerusalem as the place where he was to suffer? Yes; he said, It cannot be that a prophet perish out of Jerusalem.‡ How do you account for that? The council, by which prophets were tried and con-

* The crowd increased as they proceeded—See ver. 29, and xxi. 8.
† As he had said, John x. 17, 18. ‡ Luke xiii. 33.

demned, was held at Jerusalem. But is it not a fact, that John the Baptist perished out of Jerusalem? Yes; but he fell a victim to private malice, and was never brought to public trial. What did our Lord here call himself? "The Son of Man." What did he predict concerning himself as the Son of Man? "The Son of Man shall be betrayed unto the chief priests and unto the scribes." What is it to betray? To give a person over secretly into the hands of his enemies. Who were the priests? See ii. 4. Who were the chief priests? See ii. 4. Who were the Scribes? See ii. 4. What would these chief priests and scribes do? "Condemn him to death."

19. Is it here mentioned, to whom our Lord should be delivered? Yes; "and shall deliver him to the Gentiles." Who should deliver him to the Gentiles? The chief priests and scribes. Who are the Gentiles? See iv. 15. What particular nation of the Gentiles is here referred to? The Romans. What treatment was our Lord to receive from the Gentiles? They would mock, and scourge, and crucify him. What other event did our Lord predict concerning himself? "And the third day he shall rise again." What is said of the disciples, when they heard these words of Jesus? They understood none of these things.* But had they not been repeatedly told what their Lord was to suffer, and that he should rise again? Yes; this was at least the *third* time

* Luke xviii. 34.

that they had been distinctly told these things.* How then could it be, that they did not understand? Because this saying was hid from them.† How was it hid from them? By their prejudices, and their ignorance of the Scriptures. What are prejudices? See iii. 7. What particular prejudice blinded the minds of the disciples, so as to hide this saying from them? The opinion that such sufferings were inconsistent with the power and glory of the Messiah.‡ Would an intimate knowledge of the Scriptures have removed from their minds every such prejudice? Yes. How would a knowledge of the Scriptures have enabled them to understand these things spoken by the Lord? A knowledge of the Scriptures would have led them to expect a suffering, dying, and rising Saviour.

20. Who came to Jesus soon after the discourse about his death and resurrection? "The mother of Zebedee's children." Who was Zebedee? A fisherman of Galilee.‖ What was the name of his wife? Salome.§ What was the character of Salome? See iv. 21. Who accompanied her, on the occasion of her present approach to Christ? "Her sons." Who were they? James and John. In what way did Salome and her sons approach our Lord? "Worshipping him." What kind of worship did they offer him? The homage due to a king. Why did they now pay to Jesus the homage due to a king?

* See xvi. 21, and xvii. 22. † Luke xviii. 34.
‡ See xvi. 22.
‖ Matt. iv. 18—22. § Compare Matt. xxvii. 55, 56; Mark xvi. 1.

Because they thought that he was about to be enthroned in his kingdom. What kind of a kingdom did they still expect? An earthly kingdom. What was the object of their present application? They came, "desiring a certain thing of him." Did Salome say, at once, what they wished? No. Why did she not speak out at once? It is possible that she felt half ashamed of the request she was about to make. Why so? Because it was an ambitious, worldly-minded request. What is ambition? See xviii. 1.

21. As Salome stood hesitating how to present her ambitious request, what question did our Lord put to her? "What wilt thou?" What did Salome then say? "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." What made her wish that her sons should have stations so near the throne? Because these were esteemed the posts of greatest honour. Was it for the sake of being *near to Jesus*, that she sought these stations for her children? No; she thought only of their being advanced to great power and dignity. Does every renewed soul desire to be near to the Lord Jesus? Yes. Is that a lawful desire? It is not only lawful, but commendable. Why does the believer desire to be near the Lord? To behold his glory,* and to be like him,† in perfect holiness for ever. Does not the Evangelist, Mark, tell us, that James and John

* John xvii. 24. † 1 John iii. 2.

came themselves, and made this petition to our Lord? Yes.* How are we to reconcile that statement with Matthew's account that their mother spoke for them? Salome began the discourse, and then her sons joined in the request.

22. To whom did our Lord direct his reply? To the two young men. Why did he reply to them, rather than to their mother? Because our Lord knew that the ambitious desire was in *their* hearts, though they employed their mother to plead for them. What might have been the motive of James and John in employing their mother to plead for them? Their mother had often ministered to Jesus;† and they might think that he would not refuse her any thing. What was the first remark that Jesus made to them? "Ye know not what ye ask." What question did he then put to them? "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" What is meant by "the cup," in a figurative sense? The portion of good and evil allotted to us in this life. What Eastern proverb has arisen from this use of the word "cup"? A man's cup is his portion. When our Lord spoke of *His* cup, what did he mean? The portion of suffering allotted him by his heavenly Father.‡ Why did our Lord call his sufferings a *baptism*? Because the word "baptism" was often used to signify overwhelming sorrow or suffering. Do the words of our Lord contain any allusion to

* Mark x. 35. † Matt. xxvii. 55, 56. ‡ John xviii. 11.

Christian, or water-baptism? No; they have no connexion with it. What, then, are we to understand by our Lord's question, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with"? Are you able to follow me in the way of sufferings and death? What answer did they make? "They say unto him, We are able." What made these disciples speak so confidently? Their inexperience. Their inexperience of what? Both of trial and of their own weakness.

23. How did our Lord intimate that the fortitude of these two disciples should be put to the test? "He saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." Was this prediction literally fulfilled? Yes. How was it fulfilled in the case of James? He was the first of the apostles who suffered death for Christ's sake.* And how was the prediction fulfilled in the case of John? He was scourged, with the rest of the apostles, at Jerusalem;† and afterwards banished to the Isle of Patmos, for preaching the Gospel.‡ Did our Lord grant the petition of James and John? No; he would not entertain it. What was his reply? "But to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." What are the words printed in italic letters? "*It shall be given to them.*" Why are

* Acts xii. 1, 2. † Acts v. 40. ‡ Rev. i. 9.

these words printed in different characters from the rest? Because they are not found in the original. What do you mean by the original? See xv. 6. Why have our translators put in these words that were not in the original? Because they thought the sense required them. How does the passage read without the words "*it shall be given*"? "But to sit on my right hand, and on my left, is not mine to give, but *to them* for whom it is prepared of my Father." Who uttered these words? The Lord Jesus Christ. What has Christ himself said concerning his mediatorial power? All things are delivered unto me of my Father.* What did he mean by all things? See xi. 27. Since our Lord Jesus Christ possesses all things, and has authority and power to do all things, can he not bestow the chief honours of his kingdom upon whom he pleases? Assuredly. What then did he mean by saying, "But to sit on my right hand, and on my left, is not mine to give, but to them for whom it is prepared of my Father?" That he will not give that honour to any others than those for whom it is prepared. Does our Lord tell us for whom it is prepared? No. Will the rewards of Christ's kingdom of glory be conferred according to any revealed rule? Yes. What is that rule? See xvi. 27. According to that rule, who will receive the most distinguished rewards? See xvi. 27.

24. Who were present when James and John preferred their petition? "The ten" other disciples. When

* Matt. xi. 27.

they heard it, how were they affected? "They were moved with indignation against the two brethren." What is indignation? A high degree of anger. Why were the ten brethren so angry? Because they thought that James and John had no right to seek to be promoted above them. What was now beginning to ferment in the minds of the disciples? A very bad feeling. What was this bad feeling likely to lead to, if not repressed? Dissensions and divisions. Are Christians, in the present day, sometimes in danger of such a feeling as now possessed the ten brethren? Yes. When are they under such a temptation? On seeing others promoted before them. In such a case, is it not proper to stand up for what we suppose to be our own rights? The spirit of the world prompts us to do so; but the Spirit of God says, Be kindly affectioned one to another with brotherly love; *in honour preferring one another.** Is it not a high attainment to rejoice in the advancement of another above one's self? Yes; and a very desirable attainment.

25. Were the ten disciples on the point of giving vent to their indignation in reproaches? Yes. Who checked their anger, and restored them to composure? "Jesus." How did he interpose? He "called them unto him." Whom did he call unto him? The twelve disciples. Were they all in fault? Yes. How so? James and John were selfish and aspiring; and the rest were too easily provoked. When Jesus

* Rom. xii. 10.

are the "many" for whom the ransom is efficacious? Those who come unto Christ, willing and desiring to be saved by him. If the disciples had duly considered the labours and sufferings of their Master, what must they have concluded? That it was very unseemly in them to be selfish and aspiring. Did the dispute continue between the disciples? No; their towering thoughts were brought down, and their anger calmed, by the words of the meek and lowly Saviour.

29. On their way to Jerusalem, through what city did they pass? Through "Jericho." What was Jericho? The largest city in Judea, next to Jerusalem. What was Jericho sometimes called? The city of palm trees.* Why was it called The city of palm trees? Because the neighbourhood abounded in palm trees. For what was Jericho remarkable? For the purity of the air; the fruitfulness of the soil; and the salubrity of the waters. Had the waters of Jericho always been so wholesome and fructifying? No; the waters were very bad, and the ground barren, until the prophet Elisha healed the spring.† What is here said of our Lord's passing on through Jericho? "And as they departed from Jericho, a great multitude followed him." Whither were the multitude going? To Jerusalem. For what purpose were they going to Jerusalem? To keep the

* Deut. xxxiv. 3, and 2 Chron. xxviii. 15.
† 2 Kings ii 19—22.

Passover. What was the Passover? See xix. 1. How did the Jews always travel to and from Jerusalem at the feasts? In large companies. Did the throng increase as they drew near to Jerusalem? Yes; they were joined by others all the way along.* Where did they, who came from a great distance, spend the night? They pitched their tents in the fields.

30. What occurred after our Lord's departure from Jericho? Two blind men applied to him for mercy. Where were these men? "Sitting by the way-side." Why were they sitting by the way-side? To excite compassion, and obtain alms from those who passed by. Did they expect that a great concourse of people would pass that way? Yes; they knew that it was one of the principal roads leading to Jerusalem. Did they expect that the Saviour would pass that way? Perhaps they had some hope that he would. How did they know when Jesus was actually passing by? Some one told them of it. And when they heard that Jesus passed by, what did they do? They "cried out, saying, Have mercy on us, O Lord, thou Son of David." What did they mean by calling him the Son of David? It was an acknowledgment of him as the true Messiah. Did the Jews expect that their Messiah would be of the family of David? See xii. 23. Had these blind men heard before of the miracles and fame of Jesus? It would appear that they had. Why do you suppose that

* Ps. lxxxiv. 7.

they had heard of Jesus before? Because the moment they heard his name they began to pray to him. For what did they pray? For mercy. What is mercy? See ix. 13. What do you notice in the prayer of these poor men? Humility, faith, and fervour. Wherein is the humility it discovered? They asked for mercy, because they felt their need of it.* How does their faith appear? They applied to Jesus, because they believed that he was able to help them. What proof is there of their fervour? They not only *asked* for mercy, but they *cried out* for it.

31. Who heard the blind men cry out? "The multitude." What notice did they take of the appeal of these poor beggars? They "rebuked them." How did the multitude rebuke them? By telling them to be silent. Why did the people desire them to hold their peace? Because they thought them noisy and troublesome. If we begin, in earnest, to apply to Christ, must we expect rebukes and discouragements in the attempt? Yes; they are sure to occur. Whence will our severest discouragements arise? From cold-hearted professors of religion; from the temptations of Satan; and from the unbelief of our own hearts. What will cold-hearted professors say to discourage us? That we need not make so much stir about religion, but take it more quietly. Is that good advice? No: if religion be not *every thing*, it is *nothing* with us. How will Satan discourage our applications to the Lord Jesus? He will tell us,

* How different this from the petition of Salome! ver. 21.

that it is vain for us to attempt to be religious, since we cannot change our own hearts. Is that good reasoning? No; for that is the very reason why we should apply to the Lord to change them. What discouragements will the unbelief of our own hearts occasion? Such as arise from doubts of the power, love, or faithfulness of God. When any of these discouragements assail us, what should we do? Just as these poor blind men did, who "*cried the more*, saying, Have mercy on us, O Lord, thou Son of David."

32. Does persevering importunity, in prayer, always prevail? Yes; always. Is such fervent prayer necessary to move the Lord to compassion? No; prayer does not move the Lord;* but it moves our hearts, and fits them to receive mercy.† What attention did our Lord now vouchsafe to these applicants? "Jesus stood still and called them, and said, What will ye that I shall do unto you?"

33. What answer did the blind men make? "They say unto him, Lord, that our eyes may be opened." What do beggars generally ask for? Money. Was not this a singular request to make to one whom they had only known by report? Yes. What does the request indicate? That though they could not see with the bodily eye, they were not spiritually blind.

* i. e. so as to change his purpose.

† "The waterman in the boat, who with his hook takes hold of the shore, does not thereby pull the shore to the boat, but the boat to the shore."

Is their prayer a suitable one to use, in reference to the eyes of our understanding? Yes. In what state are the eyes of our understanding naturally? Blind. Do you mean blind to our worldly interests? No; blind to the glory of God, and to our own true interests. Who can effectually open our blind eyes? None but Jesus.*

34. What did he do for these blind men? "So Jesus had compassion on them, and touched their eyes." What effect followed? "And immediately their eyes received sight, and they followed him." Was the touch of Jesus alone sufficient to restore their sight? Yes. What induced them to follow Jesus? Gratitude for the mercy they had experienced. Is there any thing so binding as a sense of obligation to those we love? Not any thing. To whom are we under the deepest and most impressive obligations? To him who hath redeemed us unto God by his blood. How should we show our love and gratitude to the Redeemer? By following him in the way of holy obedience. What must the restoring touch of Jesus do for us before we shall thus follow him? Enlighten the eyes of our understanding.† What shall we then discern? The attractive excellencies of the Saviour. And when we discern his attractive excellencies, what shall we exclaim? How great is his goodness, and how great is his beauty!‡

* Luke xxiv. 45, and Rev. iii. 18. † Ephes. i. 18.
‡ Zech. ix. 17.

In the miracle here recorded, what part of prophecy was remarkably fulfilled? Then the eyes of the blind shall be opened.* Does not the Evangelist Luke tell us that this miracle took place as Jesus drew nigh unto Jericho? Yes.† How does that agree with Matthew's narrative of its taking place as they departed from Jericho?§ The old town of Jericho and the new town of Jericho were about a mile from each other: the miracle may have been performed after leaving the one, and before entering the other. Do not Mark and Luke relate this circumstance as if there were but *one* blind man cured? Yes.‖ How do you reconcile that with Matthew's mention of *two?* There must have been two, as related by Matthew, who was an eye-witness: Mark and Luke only mention the one who made himself so remarkable by crying to Jesus. What was his name? Bartimeus.‖

CHAPTER XXI.

What does the Twenty-first Chapter of this Gospel contain?

1. OUR LORD'S ENTRANCE INTO JERUSALEM, AS KING OF ZION.

2. THE CLEANSING OF THE TEMPLE.

3. THE CURSING OF THE BARREN FIG-TREE. And,

4. TWO PARABLES ADDRESSED TO THE CHIEF PRIESTS AND PHARISEES.

* Isai. xxxv. 5. † Luke xviii. 35. ‡ Ver. 29, 30.
‖ Mark x. 46. and Luke xviii. 35.

1. Of whom does the Evangelist here speak? Of Jesus and his twelve disciples. What is said of them? "And when they drew nigh unto Jerusalem." For what purposes was our Lord going up to Jerusalem at this time? See xx. 17. To what place did they come? "To Bethphage." What was Bethphage? A village near the outskirts of Jerusalem. What other place is mentioned? "The mount of Olives." How was Bethphage situated in reference to the mount of Olives? It was at, or near, the foot of the mountain. Where was the mount of Olives? On the east side of Jerusalem. Why was it called the mount of Olives? From the abundance of its olive-trees. Were olives the only fruit that grew on the mount? No; it also yielded figs and palms. What is there, in this verse, which intimates that figs grew there? The name, which signifies The house or place of figs. When they were within a short distance of Bethphage, what occurred? "Then sent Jesus two disciples." Are we told who they were? No.

2. On what errand did our Lord send them? "Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me." What is meant by "the village over against you"? The village of Bethphage, which was just within view. Were the ass and the colt visible from the distance? No. How then could our Lord direct his disciples so precisely *where* and *what* they should find? By his omniscient and omnipresent power. What is

omniscience? See xvii. 27. What is omnipresence? See xviii. 20. Why did our Saviour give this display of his Divine attributes? To strengthen the faith of his disciples, which was soon to be very sorely tried. How was the faith of the disciples about to be so sorely tried? By the condemnation and death of Him who, they trusted, should have redeemed Israel.*

3. What further instructions did these messengers receive from our Lord? "And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them." Were they to endeavour to bring the animals away secretly, or without the consent of the owner? No; our Lord assured them that the owner would readily give his consent. What would a person naturally say who should see two strangers unloosing his ass from the stable-door to which it was tied? Why do ye this? Did the owner make this inquiry? Yes.† What reply did the disciples give? "The Lord hath need of them." Does it appear that this reason was quite sufficient? Yes; the owner complied instantly.‡ What do you infer from his ready compliance? That he felt it a privilege, and an honour, to render the meanest service to the Lord Jesus. But what makes you think this a *willing* act of obedience? —Could not He, who has all hearts in his hand,

* Luke xxiv. 21. † Mark xi. 3—5.

‡ Luke xix. 33, speaks of *owners*, which may mean the man and his wife or his partner in business.

constrain the man to make this surrender? Certainly he could; but that is not his method with his rational creatures. Does God never constrain his creatures to obey him? He never constrains us to obey him, without our will, as mere machines. In what respect, then, is the grace of God in the soul a *constraining* influence? It is so, in respect of the energy with which it *inclines* the will to obey. Is the will ever rightly inclined without this Divine influence? No; the will, like every other faculty, needs to be renewed. You say that all our faculties need to be renewed—what do you understand by our faculties? Faculties are powers of the mind. Mention a proof, from Scripture, of the will being renewed? It is God who *worketh in you* both *to will* and to do of his good pleasure.* Is the will still *free* when thus brought into obedience to Christ? Yes; it is brought into a *willing* obedience to him. When did the proprietor of the ass and the colt allow them to be taken? As soon as he heard that it was for the Lord. But how could he know any thing about the Lord? Jesus had often visited and preached in and near Jerusalem; and this man may have heard him and believed. In that case, would he not have been known to the apostles? Perhaps not; for the Lord has always had some followers who have been his hidden ones.†

4. Had our Lord some important end in view in what he now did? Yes; "all this was done, that it might

* Phil. ii. 13. † Ps. lxxxiii. 3. and Rom. xi. 2—4.

be fulfilled which was spoken by the prophet." What is a prophet? See i. 22. What prophet is here referred to? Zechariah. To what part of his prophecy is particular allusion made? To chap. ix. 9. Does great importance attach to the fulfilment of this prediction? Yes; it was designed to awaken the attention of the Jews to the proofs of the Messiahship of Jesus.*

5. How is this remarkable prediction given us by the Evangelist? "Tell ye the daughter of Sion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." Are these the very words of the prophet Zechariah? No; but Matthew has given us the *exact sense* of the passage. What is Sion? A mountain in Judea. What is meant by "the daughter of Sion"? The city of Jerusalem. Why was Jerusalem called "the daughter of Sion"? Because part of the city was built on mount Sion. What part of Jerusalem was built on mount Sion? The most celebrated part, including the temple, fortress, &c. When a country, or city, is called a mother, a daughter, a virgin, is that a poetical figure? Yes. When the prophet says, "Tell ye the daughter of Sion," what is the meaning? Tell the inhabitants of Jerusalem. What great news was to be told them? "Thy King cometh unto thee." Who was here announced as

* Infidels have objected, that any man could have fulfilled this prophecy. But could a *false* Messiah have accompanied its fulfilment with a similar display of attributes strictly and incommunicably *divine?*

king? The Messiah; the Lord Jesus Christ. Is the Lord Jesus Christ a King? Yes; he is Lord of lords, and King of kings.* In what manner was Christ, as King of Zion, to make his entry into Jerusalem? "Meek, and riding upon an ass." Is the ass, in eastern countries, as wretched and despicable an animal, as it is with us? No; it is much larger, and often beautiful. Who usually rode on asses? Princes, and persons of distinction.† Had the Jews no horses? They had but few horses; and those were used in war. Did our Lord ride on the ass, or on the colt? It appears, from the three other Evangelists, that he rode on the young ass, or colt. Why then does Matthew mention both? Because when the foal was brought to Jesus, the dam followed its young one.

6. When our Lord had thus directed two of his disciples, what did they do? They "went, and did as Jesus commanded them.

7. Did they accomplish the object for which they were sent? "Yes; they brought the ass, and the colt." What did they do next? "Put on them their clothes, and set him thereon." Whom did they set thereon? Jesus. What is meant by setting him thereon? Assisting him to mount, for there was no saddle. But is not a young ass so low in stature, as to be easily mounted? That is the case in this country; but those animals are much taller in the East.

* Rev. xvii. 14. † Judg. x. 3, 4.

What mark of respectful attention did the disciples pay to their Lord, on this occasion? They took off their outer garments, to cover the animal on which he was to ride. What do you think they felt, when they did so? Respect, for his person; zeal, for his honour; and regret, that their services were so mean.

8. Who saw the disciples making these preparations for our Lord's entry into Jerusalem? "A very great multitude." How came so vast a concourse of people together? They were travelling in company, to keep the feast at Jerusalem. Did the multitude begin to vie with the disciples in demonstrations of respect to the Lord Jesus? Yes; "a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way." What did they mean by so doing? They meant to do honour to Christ, as a great prophet, and, as some thought, the Messiah. But was not this a singular method of showing him honour? It was an ancient custom to strew the ground with flowers, or to spread garments in the way, for great men to walk over. Do you think that these marks of homage were pleasing to the Lord Jesus? Only in so far as they sprang from sincere love to him. Is the principle of love to Christ essentially necessary to the acceptance of our services? Yes; all our professions and doings are vain without love.*

9. How did the people advance towards Jerusalem?

* 1 Cor. xiii. 1—3.

"The multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." What is the meaning of "Hosanna"? Save now, we beseech thee! To whom were these ascriptions of salvation addressed? To the Lord Jesus Christ. In what character were they addressed to him? As the Son of David. What was implied in the address to Christ, as the Son of David? An acknowledgment of him, as the promised and expected Messiah. How came the Jews to expect that their Messiah would be the Son of David? See ix. 27. What are we to understand by "the highest"? It was a Hebrew phrase for *heaven*. What then is the sense of the words, "Hosanna, in the highest"? Save now, we beseech thee, [Thou, who art] in heaven. Is this a prayer? Yes. A prayer for what? For salvation and prosperity, by means of the Messiah. What do these words contain, besides a prayer? An acclamation of joy. Joy, on what account? Joy that Messiah was come in the name of the Lord. Do you think that all the multitude who thus hailed the advent of Messiah, believed on him from the heart? No. What reason have you to think so? Because some of those who now cried, "Hosanna to the Son of David," joined, a few days after, in the cry, Away with him; crucify him.* If any did not believe on him, why did they join in the accla-

* John xix. 15.

mations of "Hosanna" to him? Some, from example; others, from excitement; and many more, they knew not why. Do the same causes still operate in producing a heartless profession of religion? Yes. Who are like the people that cried "Hosanna," from example? Those who put on religion when they are in religious company. Who are like the people that cried "Hosanna," from excitement? Those whose piety is fitful and wavering. And who are like the multitudes that cried "Hosanna," they knew not why? Those who talk about the gospel, but understand neither what they say, nor whereof they affirm.*

10. How is our Lord's entrance into Jerusalem here described? "When he was come into Jerusalem, all the city was moved, saying, Who is this?" What is meant by "all the city"? All the inhabitants of the city. What are we to understand by their being "moved"? That various opinions and much excitement prevailed concerning Jesus. How were the different classes of people variously excited? The friends of Christ were "moved" with *joy;* the Pharisees were "moved" with *envy;* and the mass of the people were "moved" with *wonder.* What did the people wonder about? Who this great personage could be, who was entering the city, and of whom such tidings had reached them. What tidings had they heard concerning him? That, a short time before, at Bethany, he had raised Lazarus

* 1 Tim. i. 7.

from the dead.* Was that a true report? Yes. What did the report of that miracle lead the people of Jerusalem to do? To go, and meet him at the gate of the city.* In what manner did they meet him? Carrying branches of trees,† in token of unusual joy. Were the multitude, who went out to meet Jesus, eager in their inquiries about him? Yes; they said, "Who is this?"

11. What did the people, who accompanied our Lord, reply? "This is Jesus, the Prophet of Nazareth, of Galilee." Was this a true and proper description of the person and character of Jesus? It was true, in the main; but it showed a very limited acquaintance with the Saviour. What would have been a more accurate description of our Lord? Such as Peter gave, *The Christ, the Son of the living God.*‡ Is a true and comprehensive knowledge of Christ highly important? Yes. Is it intimately connected with eternal life? See xix. 17. Is there not an affecting circumstance connected with our Lord's entrance into Jerusalem, which is not mentioned in this Gospel? Yes. What is that circumstance? As Jesus drew near to the city, he wept over it, and foretold its destruction.§ Why did our Lord weep over Jerusalem? Because his compassionate heart melted at the thought of the judgments that were coming upon its inhabitants.§ But were not almost all those inhabitants *enemies* to

* John xii. 18. † John xii. 13. ‡ Matt. xvi. 16.
§ Luke xix. 41—44.

our Lord; and did they not, soon after, crucify him? Yes. What, then, do you think of our Lord's generous concern for them? It is a lovely instance of his pity for guilty and perishing sinners. What may we discern in those tears of the Redeemer? A pledge of his love to our souls; and a reproach that we feel so little for the souls of others.

12. What is the next particular related of our Lord? "And Jesus went into the temple of God." Where was the temple? See iv. 5. What is the meaning of the word temple? See iv. 5. Was this the first temple? No. Who built the first temple? See xii. 4. What became of the first temple? It was burnt by the Chaldeans, in the reign of Nebuchadnezzar, king of Babylon.* When was the second temple built? On the return of the Jews from their captivity in Babylon.† Was the second temple equal in splendor to the former? No; it was so inferior that when the old men, who had seen the first house, beheld its dimensions, they wept aloud.† How did the Lord, by the prophet Haggai, comfort those pious old men? By the promise, The glory of this latter house shall be greater than of the former.‡ When was that promise fulfilled? When the Lord of glory appeared, in person, in the temple. When our Lord entered the

* 2 Kings xxv. 8, 9. † Ezra iii. 8—13. & vi. 15.
‡ Hag. ii. 9. The second temple was greatly enlarged and beautified by Herod the Great, and the Jews continued to add to and adorn it; so that it was forty and six years in being completed.

temple on this occasion, what did he behold? Buyers, sellers, and money-changers, busily engaged in traffic. Were these traders within the temple itself? Not in the interior of the temple, but in the outer court. What were these people buying and selling in the court of the temple? Doves, lambs, oxen; oil, wine, frankincense, &c. For what were these things intended? For sacrifice, at the feast of the passover. Was it lawful to buy and sell these articles? Yes, in the city, or market; but not within the sacred enclosure of the temple. When our Lord saw this profanation of the temple, what did he do? He "cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves." What are money-changers? Bankers, who exchanged foreign coin for the money current in Judea. What were the tables of the money-changers? Counters, on which the money was reckoned. How do you think that our Lord cast out these men, and overthrew their tables and benches? By that Almighty energy, which is able to control both mind and matter. What is mind? Mind is the intelligent part of man. And what is matter? Matter is body or substance, distinct from intelligence.

13. When our Lord was casting out these profane dealers, what reproof did he address to them? "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Where is the ancient Scripture, in which the temple

is called the "house of prayer"? It is so called in Isaiah lvi. 7. How had these traffickers made it a den of thieves? By their dishonest dealings towards men, and their profane conduct towards God. Wherein did their dishonesty consist? In making unjust gain, by imposing on the poor and on strangers. Were these traders accounted thieves or robbers, by their fellow-men around them? No; they passed in the world for respectable characters. What may we learn from our Lord's detection of their evil practices? That His eye is upon us in our worldly business; and, if we deal unfairly, he will account us as thieves.* Though our consciences may not charge us with defrauding our neighbours, yet have we never been guilty of profaning the courts of the Lord? We have too often profaned the courts of the Lord by wandering thoughts and earthly affections. Is not such spiritual wickedness very displeasing to God? Yes. Of what are we guilty, when our thoughts are buying, selling, and money-changing on the Lord's day, or during any season of devotion? Of robbing God.† What are the effects of wandering thoughts? They destroy the pleasure, and take away the benefit of religious exercises. What is the reason that the prayers of good people so constantly abound with confessions of wandering thoughts? Because we confess, again and again, without making a suitable *effort* to overcome the

* Amos viii. 4—7, and Micah vi 10, 11. † Mal. iii. 8.

evil. What is the best means of overcoming the natural proneness of the mind to wander? An acquired *habit* of fixing the thoughts, and keeping them steadily engaged on some given subject. When is such a habit most easily acquired? In early life. By what means? By education and mental discipline. If it be too late in life to adopt that means of checking wandering thoughts, what remedy remains? Let our interest in divine things be so strong, as to fix and engross our thoughts. What will, then, be the language of our happy experience? O God, *my heart is fixed;* I will sing and give praise.*

14. Who came to Christ, in the temple? "The blind and the lame." What prompted them to come to Jesus? Their urgent necessity; and a persuasion that He who had helped others, could and would help them. Were they disappointed? No; "he healed them."

15. Who are mentioned as being in the temple? "Children." What were they doing? "Crying in the temple, and saying, Hosanna to the Son of David." What is the meaning of "Hosanna"? See ver. 9. Did these children understand what they said, and of whom they spake? Only such of them as had been piously instructed, and whose young hearts were touched by the Spirit of God. Were they not merely imitating what their parents or others were doing around them? If that had

* Ps. cviii. 1.

been the case with all, it is not likely that our Lord would have noticed their praises with approbation.* Who were present, and heard the children testifying to the divine mission of Christ? "The chief priest and scribes." What attracted their attention, besides the hosannas of the children? "The wonderful things that he did." Who did these wonderful things? Jesus. What wonderful things are here meant? His driving out the merchants from the temple; and his miracles of healing. When the priests and scribes saw the power, and heard the praises of the Redeemer, how did they feel? "They were sore displeased." What displeased them? The growing reputation of the Lord Jesus. What was the evil passion that caused them to be displeased? Envy. What is envy? See xx. 15.

16. What did this hateful feeling prompt them to say to Jesus? "Hearest thou what these say?" Could they doubt his hearing those infant praises? No. What, then, did the question, "Hearest thou what these say?" imply? That, in their opinion, he ought not to allow such honours to be paid him. What was our Lord's calm and unresenting reply? "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" What did our Lord mean by answering, "Yea"? Yes, I do hear the praises of these infant voices. What Scripture did our Lord quote, as applicable to the

* As in his reply, ver. 16.

present case? A part of the eighth psalm.* What may we learn from our Lord's constant appeal to the Scriptures?† That there is something, in the written word, to suit every condition and every event. Are we hence to infer, that the holy Scriptures are to be quoted upon every trifling occasion? No; the Scriptures should never be quoted but on suitable occasions, and with solemnity of feeling. Did our Lord's reply to the chief priests and scribes satisfy them, and disarm their malice? No; they sought to destroy Jesus.‡ What withheld them from their deadly purpose? They feared the consequences.‡

17. What is here said of Jesus? "And he left them." Whom did he leave? The chief priests and scribes, with whom he had been conversing. Where had our Lord been conversing with them? In the temple, at Jerusalem. Did our Lord spend the night in Jerusalem? No; he "went out of the city." When did he quit the city? In the evening.§ Did our Lord leave Jerusalem every evening? Yes. Why so? Because he was lodging at Bethany. What was Bethany? A village, about fifteen furlongs from Jerusalem.‖ How many furlongs make an English mile? Eight. How far then was Bethany from Jerusalem? Nearly two miles. With whom did our Lord lodge when he was at Bethany? Chiefly at the

* Ps. viii. 2. and xix. 4, &c.
† As Matt. iv. 4, 7, 10. xii. 3, 5. xv. 7.
‡ Luke xix. 47, 48.
§ Mark xi. 19.
‖ John xi. 18.

house of Lazarus and his sisters. Was that a very happy family? Peculiarly so. In what respect were they so happy? The Lord Jesus loved them, and was often under their roof.

18. Did our Lord spend the whole of the night in the house of Lazarus? Most likely not; for he often rose a great while before day, and retired to some favorite spot, for devotion.* What was the effect of his spending great part of the night in the open air? "He hungered." What does the fact of our Lord's hungering prove? That he was subject to all the sinless infirmities of human nature. Do not some persons, in the present day, assert, that our Lord took upon him a *sinful* humanity? Yes; but that is a very sinful sentiment. How do you prove it sinful? It is sinful, because it contradicts the word of God, and casts defilement on the spotless Redeemer.† Is there no evil in being subject to hunger, and thirst, and cold, and sickness? There is, in those things, a *natural* evil, but not a *moral* or spiritual taint. How may we distinguish natural from moral evil? Natural evil arises from our condition; moral evil arises from our corruption. Which is the greater evil, that which is natural, or that which is moral? The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?‡ Whither was our Lord

* Luke xxi. 37. In all probability *Gethsemane;* for it is written, Jesus *oft times* resorted thither with his disciples: John xviii. 1, 2.

† Consult Luke i. 35. Acts iv. 27. Heb. vii. 26, and other passages.

‡ Prov. xviii. 14.

to be a striking lesson, at the time? To the Jewish church. Is the significance of this event to be confined to the Jews? No; it is applicable to all, whose profession of religion is not accompanied with the fruits of holiness. What does it forebode to such characters? The sudden blasting of their hopes and enjoyments.

21. When our Lord saw the astonishment of his disciples at the sudden withering of the fig-tree, what did he take occasion to say to them? "Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." What is the meaning of "verily"? See v. 18. What is faith? See viii. 10. Why did our Lord say, "If ye have faith *and doubt not*"? Because doubting hinders the success of faith. What should we never doubt? The faithfulness of God's character, and the truth of his word. Must faith always have some word or promise of God, to rest on? See xvii. 20. When our Lord spoke of "*this* mountain," to what did he point? To the mount of Olives, rising from the valley along which lay the road to Jerusalem.* Was it proverbial with the Jews to speak of removing mountains? Yes. What did they mean by the phrase? See xvii. 20.

22. What is that duty, in which faith is especially

* The valley of Jehoshaphat.

needful to success? Prayer. What is prayer? See vi. 5. What encouragement is here afforded to the exercise of faith in prayer? "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Do these expressions "all things," and "whatsoever," make it lawful for us to pray for riches, honours, and worldly delights? The word "believing" shows that we must have a warrant for what we ask. What do you mean by a warrant to ask any thing? Some word of encouragement or promise from God. Why is such a warrant necessary? Because faith cannot exist without some testimony for its object. To those who ask in faith, what is the promise? "Ye shall receive." To what should such an assurance stimulate us? To abound in believing prayer.

23. Where do we again find our Lord and Saviour? In the temple. For what purpose did he repair to the temple? To teach the people. "As he was teaching," who came and spoke to him? "The chief priests, and the elders of the people." Who are the priests? See ii. 4. Who are the chief priests? See ii. 4. How is the term "elders," officially applied in the Scriptures? See xv. 2. Which class of rulers is here intended by the word elders? Jewish elders. When these chief priests and elders came to Jesus, what question did they put to him? They said, "By what authority doest thou these things? and who gave thee this authority?" What is meant by the "authority" of any person? His right to do any thing. To what things did

the priests and elders refer? To our Lord's casting the money-changers out of the temple, and to his teaching the people. What office did they consider our Lord to have assumed, by doing those things? The office of a prophet. On what ground did the chief priests and elders presume to question our Lord concerning his authority? It devolved on them to judge between true and false prophets, and to grant permission to teach in the temple. Had our Lord obtained their permission to teach in the temple? No. Why did not our Lord seek permission from them? Because their *authority*, in this matter, was *not divine*. What lesson, then, are we taught by this part of our Lord's conduct? That we must not acknowledge *human* authority in matters of religion. Whose authority alone is binding, in things pertaining to God and our consciences? That of the Lord Jesus Christ, the Lawgiver and Head of his church.

24. Did our Lord give them a direct answer to their question? No. Why did he not? Because they came to him, not as humble inquirers, but as haughty inquisitors. What was our Lord's reply? "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things." Was the question which our Lord was about to propose connected with the subject of their inquiry? Yes; very closely.

25. What was the question? "The baptism of John, whence was it, from heaven, or of men?" Was that a very *plain*, though important question? Very

plain; and yet these men were afraid to answer it. Why?—what hindered them from stating their convictions on the subject? They reasoned with "themselves, saying, If we shall say, from heaven, he will say unto us, Why did ye not believe him?" What is here meant by John's baptism? The authority which John had to baptize. What do you mean by the *authority* of a person? See ver. 23. What authority, or right, had John the Baptist for his ministry and his baptism? He was sent from God.* Was that a truth, which even the enemies of John and of our Lord could not deny? Yes. If they could not deny that John's baptism was from heaven, why did they not admit that it was so? Because they had rejected his testimony. Is the rejection of divine truth one step towards the denial of its authority? Yes. How so? Men begin by hating the Gospel, and then they try to persuade themselves that it is not true. Does not infidelity involve people in great inconsistencies? Yes; it is impossible to be a consistent infidel. Why so? Because, if we do not believe the truth of the Bible, sustained as it is by evidence, consistency requires that we should not believe any thing else upon evidence. Do infidels act upon the testimony of others in worldly affairs? Yes; and they act upon evidence far below that on which the truth of Christianity rests. When any testimony is presented to us, what should claim our attention, in the first

* John i. 6, 33.

place? The *character* and the *credentials* of him who testifies. What was the character of John the Baptist? He was a just and holy man.* When you say, that he who claims your belief should also have credentials, what do you mean by credentials? Some signs, or proofs, that what he says is true. What credentials had the apostles of our Lord? The gift of prophecy, and power to work miracles. Was John the Baptist furnished with these credentials? John did no miracle; but he had the gift of prophecy. Mention one remarkable prediction of this eminent witness. He predicted the increase of the cause of Christ.† Was that a true prediction? Yes; the cause of Christ has been going on ever since; and of the increase of his government and peace there shall be no end.‡

26. If the ministry of John the Baptist was not of divine authority, what is the alternative? It must have been "of men." Were the chief priests and elders inclined to say that it was "of men"? They would sooner have ascribed it to men than have said it was from heaven. Why so? Because of the shame of saying that his message was from heaven, while they refused to believe it. How did they further reason with themselves? "But, if we should say of men, we fear the people; for all hold John as a prophet." What is a prophet? see i. 22. What made the people hold John as a

* Mark vi. 20. † John iii. 30. ‡ Isa. ix. 7.

prophet? See xiv. 5. What did these priests and elders fear that the people would do if they should deny John's prophetical character? They feared the people would rise in a tumult, and stone them.

27. When the priests and elders were thus in a strait, between the fear of condemning themselves on the one hand, and the fear of irritating the people on the other, what reply did they give? "They answered Jesus, and said, We cannot tell." When they gave this answer, what did our Lord say? "Neither tell I you, by what authority I do these things." What is implied in the words, "Neither tell I you," &c.? That if they were unable to judge respecting John, they could not be competent to judge in any other case. Explain now what the question concerning John's baptism had to do with the question of our Lord's authority. If John was a true prophet, then, what he testified concerning Christ must have been true. What did he testify concerning Christ? That he is the Son of God.* If the priests and elders had believed that John was sent from God, would they have questioned the authority of Christ? No; they would have bowed to it, with thankful submission. Are we ever guilty of the sin of questioning our Lord's authority? Yes; whenever we disobey him, we practically question his authority.

28. Did our Lord reprove the chief priests and elders for their rejection of John the Baptist's testimony? Yes. How did he reprove them? In a parable.

* John i. 34.

What is a parable? See xiii. 3. Did our Lord frequently speak in parables? Yes. Is that mode of conveying important truths calculated to be useful? See xiii. 35. What parable is this? The parable of the two sons. What is the preface to the parable? "But what think ye?" Why did our Lord preface the parable by saying, "But what think ye"? To show that the parable referred to the same subject on which they had just been discoursing. What was that subject? The claims of John the Baptist as a prophet sent from God. How does the the parable begin? "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard." Was that a proper and reasonable command, on the part of the father? Yes. Why do you think so? Because no prudent parent will bring up his family to live in idleness.

29. What is the duty which children owe to their parents? It is written, Children, obey your parents in the Lord; for this is right.* Why is not the exhortation simply thus: Children, obey your parents—why is it added *in the Lord?* Because the law of the Lord is the rule of every duty. If parents require their children to do any thing that God disapproves, are they, *then,* to obey? No; that would not be obeying them *in the Lord.* In such a case, what must a young person do? Forsake father and mother for Christ. In what sense

* Ephes. vi. 1.

may we be required to forsake father and mother? See xix. 29. But when the commands of parents are in accordance with the will of God, how should they be obeyed? Promptly and conscientiously. How did this youth, in the parable, receive his father's command? "He answered and said, I will not; but afterwards, he repented, and went." What made him refuse at the first? His undutiful and rebellious nature. And what led him, afterwards, to do as he was bid? The influence of new and better principles.

30. What did the father say to his other son? "And he came to the second, and said likewise." What is meant by his saying "likewise"? That he said the same thing to him. What was that? Son, go work to-day in my vineyard. How did this son behave? "He answered and said, I go, Sir; and went not." Did he speak more respectfully to his father than the elder brother? Yes; he called him "Sir;" and promised to obey him. Should children always speak respectfully to their parents? Yes; it is one branch of that honour which the fifth commandment requires. But why did this youth say, "I go, Sir," when, after all, he went not? That he might not *appear* to be disobedient. And why did he not go? Because he liked his own pleasure better than his father's work. From the sketch here given, what appears to have been the character of this young man? He was hypocritical. What is a hypocrite? See ii. 8. Are there any characters, in the present day, whose conduct resembles

that of this young man? Yes. Who are they? Mere professors of religion, who say, Lord, Lord, but do not the will of their heavenly Father.* Will the number of such be found, at the last day, to be few or many? Many.† What should this solemn fact produce in us? A timely concern lest we be among those, who say, but do not.‡ Is this the end of the parable? Yes. And what does it teach? The difference between the repentant sinner and the pretended saint.

31. When our Lord had spoken this parable, whom did he address? The chief priests and elders. What question did he put to them? "Whether of them twain did the will of his father?" What is the meaning of "twain"? See xix. 5. Of whom was our Lord speaking, when he said, "them twain"? Of the two sons in the parable. To the question, Which of the two did the will of his father, What did they reply? "They say unto him, The first." Which was the first? He who said, I will not, but afterwards repented and went. Did the priests and elders perceive the drift of the parable? It seems by their ready answer, that they did not. Did our Lord leave them to find it out? No; he made a pointed application of the parable to their conduct and condition. Do faithful ministers, who take our Lord's preaching for their model, labour to make close application of their subject to the sinner's conscience? Yes. Why is that so necessary and important? Because we are prone to

* Matt. vii. 21. † Matt. vii. 22. ‡ Matt. xxiii. 3.

apply the truth to others rather than to ourselves. What is generally the result of such a close and pointed application? Conviction, if not conversion. What is conviction? A powerful flashing of the truth across the mind. What are the effects arising from convictions? If convictions are cherished, they will do us good; if we resist and stifle them, they will add to our condemnation. If convictions are wholesome and profitable when attended to, how may we best open our minds to them? By listening to divine truth with self-application, and by letting conscience do its work, fairly. If our Lord's hearers had acted thus, would he have had any occasion to make the application of the parable? No; their own consciences would have done it. What is conscience? See vi. 21. How did our Lord apply the foregoing parable? "Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you." Who are comprehended under the terms "publicans and harlots"? Irreligious and depraved characters. Can such persons enter the holy and happy place that is prepared for the righteous?* Not in an unpardoned and unsanctified state.† What is that kingdom into which all sinners must be brought, before they can enter the kingdom of glory? The kingdom of grace. Are not those kingdoms of grace and glory one? Yes; they are like the dawn and the noon-tide, which are parts of the same day.

* John xiv. 2. † Rev. xxi. 27.

When our Lord spoke of publicans and harlots going into the kingdom of God, what did he mean? Their becoming the subjects of repentance toward God, and faith toward our Lord Jesus Christ. And when he further said that such characters enter the kingdom of God "before *you*," whom did he mean? Hypocrites and self-righteous characters, such as our Lord was addressing.

32. What instance did our Lord mention, in proof of what he had just said? "John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him." What is the meaning of John having come to them in the way of righteousness? That John *taught* them the right way, by his doctrine; and *shewed* them the right way, by his holy practice. Why did not the chief priests and elders believe the testimony of John? Because they were too proud to be saved by free grace, without any merit of their own. Do you mean to say, that John the Baptist preached the doctrine of free grace? Yes; it was that which so much offended the Pharisees and Sadducees. Mention an instance in proof of John's having shown this only true way of righteousness. He had said to the Jews, Think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.* To whom is the doctrine of a free salvation most acceptable? To those

* Matt. iii. 9.

who feel themselves ready to perish, and without power to save their own souls. Who were brought, by the ministry of John the Baptist, to believe and live? Publicans and harlots. What did they do, when they believed? They justified God.* How did they justify God? By confessing their sins, and approving of God's method of salvation. What is God's method of salvation? Faith in the promised Messiah. Who witnessed the change which faith wrought in these depraved and degraded characters? The priests, elders, and other leading men in the Jewish church. When they witnessed the fruits of John's ministry, in the reformation and holy lives of these converts—what should have been the effect on themselves? It should have led them to believe the same truths, and to repent of their pride and stout-heartedness. Was such an effect produced? Not at all. How does that appear? Our Lord said to them, "And ye, when ye had seen it, repented not afterward, that ye might believe him."

33. What did our Lord further say on this occasion? "Hear another parable." What parable had Jesus already spoken? The parable of the two sons. To whom did that parable apply? To the chief priests, Pharisees, and elders of the Jews, who had rejected the testimony of John the Baptist. What parable was he now about to utter? The parable of The vineyard let out to husbandmen. To whom was

* Luke vii. 29.

this parable intended to apply? To the priests and people of the Jewish nation. How does the parable begin? "There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." Why did the householder surround the vineyard with a hedge? To separate his land from common ground. Why did he dig a winepress? To receive the fruit of his vineyard. Why did he build a tower? To serve for the accommodation of the labourers. But why not build a house for them—why a tower? Because from a tower they could overlook and defend the whole vineyard. What is meant by his letting out his vineyard? That he portioned it out to certain labourers. Why did the owner let his vineyard out to husbandmen? That it might be cultivated, and yield a suitable return. In explaining the parable—what are we to understand by the vineyard? The church. Who is the owner of the vineyard? The Lord God. Who are the husbandmen to whom the vineyard was let? The Jews. What are we to understand by the householder going into a far country? That the providence of God left the Jews for a long time in possession of their privileges.

34. What season is here mentioned? "The time of the fruit." What is meant by the time of the fruit? The time of the ingathering of the grapes. When the time of the fruit drew near, what did the householder do? "He sent his servants to the husband-

men, that they might receive the fruits of it." The fruits of what? Of the vineyard. Was it just, in the proprietor, to demand a share of the produce? Quite so; for who planteth a vineyard, and eateth not of the fruit thereof?* Is it a righteous thing in God, when he bestows mercies and privileges, to expect a due return? Yes; and he has declared that, to whomsoever much is given, of him shall be much required.† Did he ever address the Jews on this subject, comparing them to a vineyard? Yes.‡

35. How did the husbandmen, in the parable, behave? They "took his servants, and beat one, and stoned another, and killed another." What do you think of their conduct? It was unjustifiable and outrageous. According to the meaning of the parable, who were the servants whom the householder sent? The prophets of the Old Testament. Who sent them? God.|| When did he send them? At different times.|| And did the Jews treat them in the manner here described? Yes; They beat and imprisoned Jeremiah;§ and stoned Zechariah to death.**

36. What did the owner of the vineyard then do? "Again, he sent other servants more than the first." What is the meaning of the householder sending more servants? That the Lord sent a succession of prophets to his church. How were these later prophets treated? "And they did unto them like-

* 1 Cor. ix. 7. † Luke xii. 48. ‡ Isai. v. 1—7.
|| Heb. i. 1. § Jer. xxxvii. 15. ** 2 Chron. xxiv. 20, 21.

wise." Does that mean that they were persecuted and put to death? Yes. What may we learn from this fact? That one sin makes way for another of the same kind. What, then, must we do to avoid a course of sinful actions? Guard against the beginning of evil.

37. What might we now expect that the householder would do? That he would immediately punish those wicked husbandmen. Did he punish them as they deserved? Not immediately. Why did he forbear? Because he would leave no means untried to reclaim them. What further means did his goodness devise? "Last of all, he sent unto them his son; saying, They will reverence my son." What is to be understood by the householder sending his son? The mission and ministry of the Lord Jesus Christ.* What is it to "reverence" the Lord Jesus Christ? To pay due respect to his authority. When may we be said to reverence the Son of God? When we do his commandments, hearkening unto the voice of his word.† If a Jew, under the former dispensation despised Moses' law—what was the penalty? He died without mercy.‡ What is meant by his dying without mercy? That he could, by no means, escape the punishment due to so great a crime. Of what will he be counted worthy, who refuses to reverence the person and authority of the Lord Jesus Christ? Of much sorer

* Heb. i. 2. † Ps. cliii. 20. ‡ Heb. x. 28. compared with Numb. xv. 31.

punishment.* Can any punishment be sorer than death? See xviii. 6.

38. Did these husbandmen, in the parable reverence the son? No; "when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him, and let us seize on his inheritance." Was not this a very wicked conspiracy? Yes.

39. Did they execute their murderous purpose? Yes; "they caught him, and cast him out of the vineyard, and slew him." What did the conduct of these husbandmen represent? The manner in which the Jews would treat the Son of God.

40. What is the next circumstance alluded to in the parable? The return of the lord of the vineyard. His return whence? From a far country. What did our Lord say about his return? "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" To whom did our Lord put this question? To the chief priests, Pharisees, and elders of the people. Why did he put this question *to them?* That in condemning others, they might be struck with a conviction of their own sin. What is conviction? See ver. 31.

41. Was conviction produced in the minds of these enemies of the truth? It does not seem so, from their reply. What was their reply? "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husband-

* Heb. x. 29.

men, who shall render him the fruits in their season." In so saying, whose condemnation did they pronounce? Their own. Were they sensible that they were condemning themselves? No; they could foresee the evil consequences of sin in others; but were blind to them in their own case.

42. How did our Lord shew the Jewish priests, that the parable described *their* conduct and *their* doom? By reminding them of a passage of Holy Scripture. What passage? That which is written Ps. cxviii. 22, 23. How did our Lord refer to that Scripture? "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" Who is here represented under the figure of a chief or corner stone? The Lord Jesus Christ. Of what use is the corner stone in a building? It unites the whole together, and gives firmness and beauty to the edifice. Why is the Lord Jesus Christ represented under the image of a chief or corner stone? Because it is he who gives strength and beauty to the church. Who are said to have rejected this stone? The builders. Who are meant by the builders? The Jewish priests, whose office it was to edify, or build up the church. What is meant by their rejection of the head corner-stone? Their rejection of the Lord Jesus Christ.

43. How did our Lord proceed to apply the foregoing parable? "Therefore I say unto you, The kingdom

of God shall be taken from you, and given to a nation bringing forth the fruits thereof." What was to be taken from them? "The kingdom of God." What is here meant by "the kingdom of God"? See vi. 33. From whom was the Gospel to be taken? From the Jews. And to whom should it be given? To the Gentiles. Why was the Gospel to be taken from the Jews? Because they both killed the Lord Jesus, and their own prophets.* What would be the result of the Gospel being preached among the Gentiles? They whould bring forth the fruits thereof. The fruits of what? Of the privileges conferred upon them. What are the fruits corresponding to Gospel privileges? Holy principles, and holy practice.

44. What did our Lord further say, respecting the awful consequences of rejecting Him? "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." What is the difference between falling on a stone, and having a stone fall on us? He who falls on a stone is bruised and may be seriously injured; but he on whom a heavy stone falls is crushed to death. How does a person fall on a stone? By stumbling, either through ignorance or blindness. Is such an accident fatal? It is dangerous, but not beyond the means of cure. But if a huge stone fall upon any one, what is the effect, as described in the text? "It will grind him to powder." To what is there

* 1 Thess. ii. 15.

an allusion, in these words? To the custom of throwing a large stone upon a criminal in order to crush him to death. Who is meant by the stone? The Lord Jesus Christ. Who are they who fall on this stone? They who, through ignorance, or prejudice, are offended in Christ. What is it to be offended in Christ? See xi. 6. Is it an irreparable injury to have entertained prejudices concerning Christ and his cause? No; if we repent and be converted, the Lord will heal us. Who are they upon whom the stone falls? They who reject the Saviour, and die under his awful displeasure. What does the falling of the stone upon them denote? The weight of Divine vengeance on the souls of the lost.

45. When our Lord had made this pointed application of the truth to the conscience of his hearers—what was the effect produced? The chief priests and Pharisees "perceived, that he spake of them."

46. Did they immediately humble themselves and confess their sin in having rejected the Saviour? No; "they sought to lay hands on him." What is meant by laying hands on him? Seizing him, and dragging him, as a criminal, to the bar. Why did they not seize him? Because when they wished to do it, they did not dare. On what account did they not dare to seize him? "They feared the multitude, because they took him for a prophet." Whom did the multitude take to be a prophet? Jesus. What caused the multitude to regard him as a prophet? His miracles; and the words of

heavenly wisdom which fell from his lips. Were the priests and the people very differently affected towards our Lord? Yes; the priests hated him—the people revered him. When the priests found that they could not effect their purpose of seizing the Lord Jesus, at that time—what did they do? They left him, and went their way.*

CHAPTER XXII.

What does the twenty-second Chapter of this Gospel contain?

A PARABLE—and FOUR OF OUR LORD'S DISCOURSES.

What is the Parable? THE MARRIAGE-FEAST.

What are the subjects of the four discourses?

1. THE TRIBUTE.
2. THE RESURRECTION.
3. THE FIRST AND GREAT COMMANDMENT.
4. THE DIVINITY OF THE MESSIAH.

1. Who is here referred to, as the speaker? "Jesus." To whom did he speak? To the Jews who were in the court of the Temple. How did he speak to them? He "answered and spake unto them again by parables." What is a parable? See xiii. 3. Had our Lord spoken some other parables just before? Yes. What were they? The two sons; and The vineyard let out to husbandmen. Are parables useful, as a medium of teaching divine

* Mark xii. 12.

truth? See xiii. 35. What parable did our Lord utter on this occasion? The parable of the marriage-feast.

2. How does this parable begin? "The kingdom of heaven is like unto a certain king, who made a marriage for his son." What does "the kingdom of heaven" signify in this parable? The spiritual reign of Christ upon earth. Whom does this parable represent under the title of a King? The God of heaven and earth. What is denoted by the marriage of the king's son? An occasion of great joy. What was the occasion of great joy, set forth in this figurative language? The publishing of the Gospel. What is the meaning of the word Gospel? See Introd. Questions.

3. What did the king do on this occasion? He "sent forth his servants to call them that were bidden to the wedding." What is the meaning of "bidden"? Invited. Did the guests who were invited come? No; "they would not come." Whom are we to understand by the guests who were first invited? The Jews. To what were the Jews invited? To the Gospel-feast.* What is implied in the expression "they would not come"? That they did not relish the blessings of the Gospel.

4. Did the king, who had kindly invited these guests, shut the doors against them, upon their first refusal? No; "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are

* Isaiah xxv. 6.

killed, and all things are ready: come unto the marriage." Whom do the servants, in the parable, represent? The patriarchs and prophets successively sent to the Jews. What do the repeated invitations of the king set forth? The Divine kindness, in so often urging sinners to repent and be converted, that their sins may be blotted out.* What are we taught by the argument, that "all things are ready"? That the salvation of the Gospel is free and abundant. Do not some people say, that if salvation be all wrought out and ready prepared for us, then there is nothing for us to do? Yes. Is that correct? It is true, that we have nothing to do in preparing the feast; but it is ours to accept the invitation to it. And is that a difficult thing? Yes. Do we find any difficulty in accepting the invitation of an earthly friend? No. How then do you account for the reluctance of the human race to accept the gracious invitations of the God of mercy? Because the carnal mind is enmity against God.† What is enmity? Hatred. When is this enmity destroyed? When we are born again of the Spirit.‡ What is the immediate effect of the removal of our natural enmity to God? We then accept the invitations of the Gospel, with gratitude and joy. Is there any thing *meritorious* in accepting God's proffered mercy? No; there can be no merit in accepting a favor, of which we are utterly unworthy.

5. How was the renewed invitation of the King regarded? "They made light of it, and went their

* Acts iii. 19. † Rom. viii. 7. ‡ John iii. 5.

ways, one to his farm, another to his merchandise." What induced these persons to treat the King's invitation with such contempt? The love of the world, and carelessness about better things. Are there many, in our day, who treat the Gospel with the like indifference? Yes. How is such indifference and neglect of the Gospel to be viewed? As an insult to God, who sends us its gracious invitations. When we say, that indifference to the Gospel is an insult to God, what should be our earnest concern? Lest *we* be found guilty of making light of the Gospel, and so be condemned out of our own mouths.

6. Did all those who were invited go away to their farms and to their merchandise? No; "the remnant took his servants, and entreated them spitefully, and slew them." What is the meaning of "the remnant"? The rest of them. To whom does this part of the parable refer? To those Jews who persecuted and put to death the prophets of the Lord.

7. Is the Lord very jealous of the lives of his servants? Yes. How is that represented in the parable? "When the king heard thereof he was wroth." With whom was he wroth? With those who despised and persecuted his servants. How did he punish them? "He sent forth his armies, and destroyed those murderers, and burned up their city." What event is referred to, in this part of the similitude? The destruction of Jerusalem by the Roman arms. When was that event to take place? About forty years after our Lord's crucifixion.

Why was Jerusalem to be destroyed? As a judgment upon the Jews, for despising the Gospel and crucifying the Messiah.

8. What did the King then say to his servants? "Then saith he to his servants: The wedding is ready; but they which were bidden were not worthy." How had those persons shown themselves unworthy? Some, by neglect of the Gospel; and others, by opposition to it. Does the Lord Jesus Christ require any worthiness or fitness in sinners, to warrant their coming to him for salvation? No; his gracious promise requires no worthiness in us to warrant our approach. What is his gracious promise? Him that cometh unto me, I will in no wise cast out.* Who then are the characters whom our Lord pronounces "not worthy"? Only such as judge themselves unworthy of everlasting life, by rejecting the Gospel.†

9. When the guests who were bidden refused to come, what did the King desire his servants to do? "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

10. What was the result? "So those servants went into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests." Whom are we to understand by the King's servants, in this part of the parable? The apostles and evangelists. What is meant by their being sent into the high-

* John vi. 37. † Acts xiii. 46.

ways? Their mission to the Gentiles. Why are the Gentiles represented as being in the highways? Because they had not yet been gathered into the fold of the living God. How is the moral condition of these guests described? "Both bad and good." Who were the "bad"? The ignorant and vicious. And who were the "good"? Persons of decent and devout character. Is there any real moral goodness in the soul, before conversion? Not in the sight of God, though there is often much that is amiable in the eyes of men. What are we to understand by the expression in the parable, "the wedding was furnished with guests"? That the Gentiles received the word of God.*

11. Who honored the feast with his presence? The King. For what purpose did the King come in? "To see the guests." What object particularly attracted the attention of the King? "He saw there a man who had not on a wedding garment." How then was he attired? In his own ordinary dress. Was his appearance becoming the occasion? Not at all. Why had he on his own garment? Because he was too proud to wear that which was provided for him. In what dress ought he to have appeared at the feast? In a wedding garment, like that of the other guests. Were not these guests brought in from the highways? Yes. Then, how could they appear in robes suited to a marriage feast? Because the King had prepared a wedding-

* Acts xi. 1.

garment for every guest. How came the king to provide a wedding-garment for his guests? It was a custom in the East for great men to make presents of clothing, especially to their guests.*

12. What notice did the king take of this individual? "He saith unto him, Friend,† how camest thou in hither not having a wedding garment?" Was the king very kind in allowing this person to state his reasons, if by any means he might justify himself? Yes. Had he any thing to say in excuse for his conduct? No; "he was speechless." What made him speechless? The condemning power of his own conscience. What is conscience? See vi. 21. Whom does this character, in the parable, represent? The self-righteous professor of christianity. In what respect does the self-righteous character resemble the guest who had not a wedding garment? In his refusing to put on the Lord Jesus Christ.‡ Does not the idea of putting on the Lord Jesus Christ mean, simply, a profession of religion? No; it means, submitting ourselves to the righteousness of Christ, for justification.‖ What is the righteousness of Christ? His perfect obedience to the law. In what sense can we be said to put on, or submit to, the righteousness of another? By its being imputed to us, as if it were our own. Is the righteousness which is of faith compared, in the Holy Scriptures, to a robe or garment? Yes. Give me an instance. I will greatly

* Gen. xlv. 22. Judg. xiv. 12, 13. † A mere term of civility, as in xx. 13. ‡ Rom. xiii. 14. ‖ Rom. x. 3, 4.

rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness.* If, at the last day, we be found to have put on the Lord Jesus Christ, how shall we appear? Complete in him.† But if we be found with no better righteousness than our own, what will then be our condition? We shall be speechless, like the man in the parable. What is implied in being speechless? A feeling of shame and confusion, that prevents utterance.

13. What did the king say concerning the man who had not on the wedding garment? "Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness." Why was he to be punished thus? Because he had insulted the King's Majesty. What would be his portion when cast out from the presence of his sovereign? "Weeping and gnashing of teeth." What idea is conveyed by the expression "weeping"? See viii. 12. And what is signified by "gnashing of teeth"? See viii. 12. What may we learn from the signal punishment of this wicked man? What will be the final portion of self-righteous professors of religion. From whose presence will they be cast out? From the presence of the Lord. What will make their final condition a state of darkness? The absence of the light of God's countenance. What do you understand by the light of

* Isai. lxi. 10. † Col. ii. 10.

God's countenance? The gladdening influence of his favor.

14. What are the concluding words of this parable? "For many are called, but few are chosen." (See Questions, chap. xx. 16, beginning 'What is this call?' to the end of the verse.)

15. Who were present when our Lord uttered the foregoing parable? The chief priests and Pharisees, and a multitude of the people. Which class of his audience is particularly mentioned here? "The Pharisees." Who were the Pharisees? See iii. 7. What is related of them? "Then went the Pharisees and took counsel how they might entangle him in his talk." What is meant by their taking counsel? That they consulted together and formed their plan. What was the object they had in view? To entangle the Lord Jesus in his talk. How to entangle him? By putting a question to him which it would be difficult to answer without offending either God or man. Was it right to form a plan for bringing an innocent person into trouble? No; it was exceedingly malicious. Does this conduct of the Pharisees furnish an instance of something that is written in the Psalms of David? Yes; it proves the truth of that declaration, The wicked plotteth against the just.*

16. When the Pharisees had laid their plan, did they return to Jesus? No; "they sent out unto him their disciples with the Herodians." What is a

* Ps. xxxvii. 12.

disciple? See v. 1. In whose principles were these disciples trained? In the principles of their masters, the Pharisees. What then were they taught? To think very highly of themselves;* and to set aside the word of God for the word of man.† Were they suitable agents to employ on such an errand as this? Yes; bad principles make men ready for a bad work. What lesson does this teach us? That it is of great importance to have right principles. Whence are right principles to be derived? From the Holy Scriptures‡ Who accompanied these disciples of the Pharisees? "The Herodians." Who were the Herodians? A party among the Jews, who were zealously attached to the government of Herod. Did the religious tenets of the Herodians agree with those of the Pharisees? No; the Herodians belonged to the sect of the Sadducees.|| Did they agree in politics? No; the Herodians favored the claims of Herod to the government, but the Pharisees were secretly opposed to the rule of foreigners. If these persons differed from each other both in politics and religion, how was it that they went together to consult our Lord? To entangle him the more easily, for they knew that he could not agree in opinion with both parties. Was not that extremely artful? Yes; it was a deep-laid plot. How did they open their address to Christ? "Saying, Master, we

* Luke xviii. 9. † Matt. xv. 1—9. ‡ Isai. viii. 20.
|| Herod was a Sadducee; see xiv. 2. The Herodians supported *his kingdom;* and he, in return, maintained *their doctrine.*

know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men." Did they really mean, that they entertained so high an opinion of the Lord Jesus as their words expressed? No. Why then did they use such flattering language? The wicked often flatter when it is their design to destroy. In what connexion do flattering lips stand in the Sacred Scriptures? In connexion with a double heart.* Is it a sin, in the sight of God, when we flatter our neighbour? Yes; the Lord shall cut off all flattering lips.* Mention some instances, from holy writ, of kind expressions being used to cover deceit. Joab kissed Amasa when he smote him with a sword;† and Judas kissed Christ, saying, Hail, Master, when he betrayed him to death.‡

17. What question did these artful men propose? "Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not?" Who was Cesar? The Emperor of Rome. Did he reign over the Jews? Not in person, but by a governor, as his representative. Who was his representative at this time? Herod Antipas. Was Herod a Jew? No.‖ How came the Jews to be subject to a foreign power? The Romans had conquered Judea. How long before? About sixty-three years. If they were a conquered people, how could they doubt the lawfulness of paying tribute

* Ps. xii. 2, 3. † 2 Sam. xx. 9, 10. ‡ Matt. xxvi. 49.
‖ He was of Idumean extraction.

to those who had the rule over them? Because they were so proud of being Abraham's seed, that they would not acknowledge themselves to be in bondage to any man.* Were they not expressly forbidden to have a foreigner to reign over them? Yes;† if the choice depended on themselves. Why could they not choose their ruler at the time here referred to? Because they were in the power of their enemies. Was it really from a mistaken sense of duty, that the Pharisees joined with the Herodians in putting this question? No; it was to call forth an answer that should provoke either the jealousy of the Jews or that of the Romans.

18. Was our Lord aware of their design? Yes; he "perceived their wickedness." And what did he say? "Why tempt ye me, ye hypocrites?" What is a hypocrite? See ii. 8. What is the meaning of "Why tempt ye me?" Why do you seek to *ensnare* me? Is this always the meaning of the word "tempt"? No.‡ Was the question here proposed an ensnaring one? Very much so. How so?—suppose our Lord had sided with the Pharisees, by saying, that it was not lawful to pay tribute to a foreign power—what then? The Herodians would have accused him as an enemy to Cesar. If, on the other hand, he had sided with the Herodians by saying, that it was proper for them to obey Cesar—what then? The Pharisees would have represented him as an enemy to the Jewish nation, and the

* John viii. 33. † Deut. xvii. 15. ‡ See xvi. 1.

people would have been enraged against him.* Was our Lord able to escape the artful snare thus laid for him? Yes; he avoided the snare, and put the tempters to shame.

19. How did he do this? He said, "Shew me the tribute-money." What is meant by the tribute-money? Roman coin, in which the Jews were required to pay the taxes. What did they then shew him? "They brought unto him a penny." What is here meant by a penny? A Roman denarius. What was the value of a denarius or Roman penny, in English money? See xviii. 28. Did they shew our Lord this small coin as the full amount of the tax which they were required to pay? No; only as a specimen of the money in which they were to pay it.

20. When our Lord looked at the coin, what did he say? "Whose is this image and superscription?" Why did our Saviour put this question? To remind the Jews of a maxim taught in their schools of learning. What was that maxim? Wherever the money of a king is current, there he is lord.

21. Whose image did they say was stamped upon the coin? "Cesar's." What did our Lord then say? "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's." Did this answer leave the question undecided? No; it plainly shewed Cesar's right to

* The people expected that their Messiah would free them from foreign servitude: such a decision would therefore have appeared to them inconsistent with our Lord's pretensions.

the tribute money. According to the answer here given, what must we render to our Queen and her government? Obedience in all matters purely civil. And what must we render to God? Obedience in matters of religion. Did our Lord's reply reprove the Pharisees, or the Herodians? Both. What did it reprove in the Pharisees? Their seditious spirit. What is a seditious spirit? An unruly, ungovernable spirit. And what did it condemn in the Herodians? Their temporizing spirit. What is a temporizing spirit? One that bends to present interest, without regard to right. Whom do these words reprove in our day? All who are not good subjects, and Bible Christians.

22. When they heard these words, what was the effect produced? "They marvelled, and left him and went their way." What is it to marvel? See viii. 10. What excited their astonishment? The wisdom and point of this reply. Why did they withdraw from the presence of Christ? Because their plan was defeated.

23. What day is here mentioned? "The same day." What day was that? The day on which the Pharisees and Herodians had vainly endeavoured to ensnare Jesus. What took place on that same day? The Sadducees came to him. To whom did they come? To the Lord Jesus. From whom is the name of Sadducee derived? It is commonly derived from one Sadoc, who flourished about two hundred and eighty years before our Saviour's birth. What was Sadoc? A heretic. What is a heretic?

One who propagates false doctrine. What was the leading feature of the doctrine held by the Sadducees? The belief that man is all matter; and that when the body dies, his whole being becomes extinct. What opinion did they hold concerning the resurrection of the body? They said, "There is no resurrection." What led them to reject the doctrine of the resurrection? Their disbelief in the existence of spirits, and of a future state of rewards and punishments. Did those Jews, who were not of the sect of the Sadducees, believe the doctrines of a separate state and a final resurrection? Yes. Where are those points of faith taught in the Old Testament? In many parts both of the law and the prophets.*

24. What did the Sadducees call Jesus when they addressed him? "Master." What is the meaning of Master? See xii. 38. What did they then say to our Lord? "Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother."† What is this law called? The Levirate law. What does the word Levirate mean? It comes from a word, signifying *a husband's brother*. Was it possible to avoid it, in case a man did not choose to marry his brother's widow? Yes; the law allowed

* Acts xxiv. 14, 15. For proofs See Gen. v. 24. xxv. 8, 9. Exod. iii. 6. Also Job xix. 25—27. Psalms xvi. 9—11. xvii. 15. Ezekiel xxxvii. 1—10. and Daniel xii. 2.

† Deut. xxv. 5.

one way of escape.* What was the design of this law, which required a man to marry his brother's widow, whether he liked her or not? It was to prevent the name of a man from dying with him.†

25. What did the Sadducees then proceed to state? "Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother."

26. What more? "Likewise the second also, and the third, unto the seventh." Do you think this a likely case, that one woman should have been the wife of seven brothers, successively? It may have been fact; but the greater probability is, that it was a supposed case, framed for the occasion.

27. How does the story end? "And last of all the woman died also."

28. What question did the Sadducees found on this case? "Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her." Did the Sadducees here speak as if they believed in a resurrection? Yes. And why did they so? For the purpose of rendering the doctrine absurd. Why, what absurd idea did it involve? That of a confused, unhappy state of things in the future world. What tended to give these men such a vulgar and ridiculous idea of the doctrine of a future state? The prevailing opinion of the Pharisees, that Paradise

* Deut. xxv. 7—10. The phrase ver. 9. "spit in his face," should be spit *in his presence*, i. e. on the ground, before him—an indignity in Oriental countries.

† Deut. xxv. 6.

would be a state of carnal delight. What is the influence of absurd notions in religion? They bring religion into contempt.

29. What is the best defence against errors in religion? A correct and extensive acquaintance with the Scriptures. Who are here referred to, as being destitute of such a correct and extensive knowledge of the Scriptures? The Sadducees. How does that appear? "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." What are those Scriptures with which the Sadducees ought to have been acquainted? The writings of Moses and the Prophets. What is the error, into which they would not have fallen, had they known those Scriptures? The error of supposing, that there is no life beyond the present.

30. What did our Lord say of the nature of the world to come? "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." What idea does this declaration convey to the mind respecting the world of spirits? That its enjoyments are pure and spiritual.

31. What question did our Lord then put to the Sadducees? "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,"

32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Where is it recorded, that God spake these words? Exod. iii. 6. What statement did our Lord then make? "God is not

the God of the dead, but of the living." Were Abraham, Isaac, and Jacob, living in this world, when the Almighty declared himself to be their God? No; they had been long since dead. What is to be inferred from Jehovah still calling himself *their* God, after they were dead? That they were still in existence in another world. When it is said of any one in this life, that God is his God—what is implied in the expression? That God will bless him, and never forsake him. And when it is said of a person deceased, that God is his God—what does that imply? That his soul is present with the Lord; and that his body shall rise from the dead.* What ensures the resurrection of the pious dead? The power and promise of Him, who is the resurrection and the life.† What then did our Lord's argument establish? The doctrine of a separate state; the nature of that state; and the certainty of a final resurrection. Did the Sadducees see the force of the argument? Yes. Could they answer it? No; they had not a word to say.‡

33. Who were present and heard this matter propounded and settled? "The multitude." And what did *they* think of our Lord's answer? "When the multitude heard this, they were astonished at his doctrine." What are doctrines? See vii. 15. What astonished the people? The ease with which our Lord confounded the Sadducees by reasoning out of the Scriptures.

* Heb. xi. 16. † John vi. 39. & xi. 25. ‡ As will appear ver. 34.

34. What report did the disciples of the Pharisees carry to those who had sent them to Christ? That our Lord had put the Sadducees to silence. When the Pharisees heard that, what did they do? "They were gathered together." What is intended by the expression "they were gathered together"? That they came in great numbers and flocked round our Lord. What was their object, in thus surrounding him? To shew, that it would not be such an easy matter to silence *them* as it had been to silence the Sadducees.

35. Who addressed our Lord? "Then one of them, which was a Lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandment in the law"? What is a Lawyer? A professor of the law. Of what law? The law of the Lord, as given by Moses. Are our Lawyers the same as those referred to in the New Testament? No; Lawyers, among us, study civil law; but these studied the Divine law. Were the Lawyers also Scribes? Not generally;* but this individual appears to have been both.† What was the Lawyer's design in asking this question? To tempt our Lord. In what sense did this Lawyer tempt Christ? By trying his wisdom and skill on a much-disputed question. What was that question? "Which is the great commandment in the law?" What did some of the Jews esteem to be the chief

* Luke xi. 45, 46, compared with 44. † Mark xii. 28.

commandment? The law of sacrifice. What did others regard as of the most importance? The ceremonials of washing, &c. And what did a third class esteem as of paramount importance? Those parts of the moral law which were written on their phylacteries. What do you mean by phylacteries? Rolls of parchment, on which parts of the law were written. How did the Jews wear these phylacteries? On their left arms and on their foreheads. When did they put on their phylacteries? At the hours of prayer; except the Pharisees, who wore them at all times, and made them very broad and conspicuous.*

37. What did our Lord pronounce to be the great commandment? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

38. What more did our Lord say? "This is the first and great commandment." Where is that commandment to be found? Deuteronomy vi. 5. What is the general import of this law? That we are to love the Lord our God with all our best powers. What are the powers or faculties here mentioned? The heart; the soul; and the mind. Are these words to be understood indiscriminately, as all denoting the same inward power? No. What does "the heart" stand for? The will or inclination. What does "the soul" signify? The affections. And what is the mind? The intellect or understanding. What is the heart in reference to the human system? The vital part. What is the

* Mat. xxiii. 5.

soul in reference to the human system? The sensitive part. And what is the mind in relation to man's nature? The intelligent part. Would man's nature be complete if either heart, soul, or mind, were wanting? No. What would a man be without heart? Silly.* What would a man be without soul? Unfeeling. And what would a man be without mind? Stupid. What is characteristic of the man who has much heart? Decision. What is characteristic of him who has much soul? Affection. And what is the characteristic of him who has much mind? Intelligence. What then should be the characteristics of our love to God? We should love him supremely, ardently, and intelligently.

39. What more did our Lord say to the Lawyer? "And the second is like unto it, Thou shalt love thy neighbour as thyself." The second, what? The second great commandment. Does this commandment stand as the second in the Decalogue? See v. 43. Does the exhortation to love our neighbour as ourselves, imply that it is lawful to love ourselves? Yes. But is not self-love sometimes hateful and injurious? Only when it degenerates into selfishness. What is the difference between self-love and selfishness? Self-love does not exclude the love of our neighbour; selfishness has no room for any thing but self.

40. What did our Lord say, to shew the importance of

* Hosea vii. 11.

these two commandments? "On these two commandments hang all the law and the prophets." What do you understand by "the law and the prophets"? See v. 17. In what sense are we to understand that the law and the prophets hang upon these two commandments? That to fulfil these two, is to fulfil all the rest.* What is the substance of these two commandments? Love to God, and love to man. Sum them up in one word? Love. Is not that a gracious law which requires only love? Yes. Can there be any excuse for our breaking such a law? None. Is our love to spend itself in mere professions? No; it must be manifest in our actions.† When the Lawyer heard our Lord's reply, what did he say? Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.‡ Was this a wise declaration? Yes. In whose eyes did it appear discreet and worthy of commendation? In the eyes of the Lord. What did he say, in reply to this sentiment? When Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.‡ Why did our Lord tell this man that he was not far from the kingdom of God? That he might not *presume* that he had already entered it; and that he might not *despair* of obtaining

* Rom. xiii. 10. † 2 John 6. ‡ Mark xii. 32—34.

admittance into it. Is it enough for our safety that we be found not far from the kingdom of heaven? No; we are not safe till we are *in* the kingdom, since it is possible to perish on its borders. What is the way into the kingdom? Repentance towards God, and faith in our Lord Jesus Christ.*

41. What did our Lord take this opportunity of doing? He put a question to the Pharisees. Whence was that question derived? Out of the Scriptures. Did our Lord propose a difficulty with a view to ensnare them? No; but to teach them an important doctrine. What are doctrines? See vii. 15. What was the important doctrine which our Lord intended to teach them? The Divinity of the Messiah.

42. How did our Lord begin the subject? He said, "What think ye of Christ?—whose son is he?" What did the Pharisees reply? "The son of David." To whom did the above question relate? To the Messiah, whom the Jews were expecting. How came the Jews to expect, that their Messiah would spring from the family of David? See ix. 27. Was the answer of the Pharisees so far correct? Yes.

43. What did our Lord say further? "How then doth David, in spirit, call him Lord?" What is meant by David's speaking "in the spirit"? That he spoke as he was moved by the Holy Ghost.† Of whom did David speak? Of the promised Messiah. And

* Acts iii. 19.—xvi. 31.—xx. 21. † Mark xii. 36.—2 Pet i. 21.

what did he call him? "Lord." What did that title import? That though he was David's son, he was also David's superior. What degree of superiority does the title LORD convey? Nothing short of absolute Deity.

44. To what portion of David's writings did our Lord refer? To the cx. Psalm. Wherein lies the force of our Lord's argument? In David's calling the Messiah *Lord*. Are not men sometimes called lords, in the Bible? Yes; but not in the high sense here meant. Why is the word to be taken in a higher acceptation in this passage? Because David, as King of Israel, had no human superior. Is there any other part of the cxth Psalm which shews, that the term Lord is applied to Christ in a higher signification? Yes; in verse 5, David, addressing Jehovah, says, The LORD at thy right hand, &c.

45. What was the point of inquiry, to which our Lord brought his argument? "If David then call him Lord, how is he his son?" How would you answer this question? In his human nature, Messiah was David's son; in his Divine nature, he was David's Lord. Is that a just and Scriptural representation of the matter? Yes; our Lord taught the same truths when he said to John, in vision, I am the root and the offspring of David.* Were the Pharisees able to explain how Messiah could be both David's son and David's Lord? No. Why could they not explain it? Because of their prejudices. What are prejudices? See iii. 7. On

what subject did they entertain prejudices? Concerning the person and dignity of the Messiah. What did they expect, in reference to his person, or nature? That he would be a mere man. And what notions had they formed of his dignity? That he would reign, as a great king, over the Jewish people, and be renowned for the prosperity of his earthly kingdom. Why did not the Pharisees give our Lord an answer in accordance with their own views of Christ's person and kingdom? Because they perceived that the words of David had a meaning which could not attach to any being but Him, WHO IS GOD OVER ALL, BLESSED FOR EVER.†

46. Did they attempt to explain away the obvious meaning of the passage? No; "no man was able to answer him a word." And what was the consequence? "Neither durst any man, from that day forth, ask him any more questions." Why did they not dare to question him any more? Because they were not able to resist the wisdom and the spirit by which he spake.

* Rev. xxii. 16. † Rom. ix. 5.

CHAPTER XXIII.

What does the twenty-third Chapter of this Gospel contain?

1. Our Lord's Address to the Multitude and to his Disciples.

2. Eight Woes denounced against the Scribes and Pharisees; and

3. A Prophecy of the Destruction of Jerusalem.

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1. How many classes of enemies had our Lord silenced? Three. Who were they? Herodians, Sadducees, and Pharisees. To whom did Jesus then address himself? "To the multitude and to his disciples." On what subject did he address them? Concerning the true character of the Scribes and Pharisees. Why did our Lord expose to the people the character of their superiors in station and office? To prevent the ruinous effects of their influence and example.

2. How is their official station described by our Lord? "Saying, The Scribes and the Pharisees sit in Moses' seat." What is meant by "Moses' seat"? Moses' office, as promulgator and interpreter of the law. Why is that called his *seat?* Because, among the Jews, public teachers used to stand while

the law was read; and then taught the people from a seat or chair in the pulpit.* Were all the Scribes and Pharisees teachers of the people? All the Scribes were public teachers; and many of them were of the sect of the Pharisees.

3. Did our Lord teach the people to despise their instructions? No; on the contrary, he said, "All therefore, whatsoever they bid you observe, observe and do." What is the distinction between observing and doing? To observe, is to regard with attention; to do, is to put in practice. But did not these teachers sometimes set aside the commandments of God to enforce their own traditions? Yes.† Were they to be regarded and followed in that respect? No; our Lord had already condemned them for teaching what was contrary to the word of God. How far then were the people to follow these spiritual guides? In every instance in which their comments made the law plain, without perverting it. Is it the duty of every rational being to judge of what he hears, and to compare it with the law and the testimony? Yes; our Lord charged his followers: Take heed what ye hear.‡ What caution did our Lord give the people? "But do not ye after their works." And why? "For they say, and do not." Do not—what? Do not practise that which they enjoin upon others. Was that consistent, or otherwise? It was very inconsistent.

* Nehem. viii. 4, 5. and Luke iv. 16, 20. † Matt. xv. 6.
‡ Mark iv. 24.

4. Did our Lord mention any facts to prove their inconsistency? Yes. What did he refer to, in the first instance? "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." What allusion is there in this verse? To the practice of a driver, who, if his beast was heavily laden, and the road was bad, would support the load with his hand. What were these heavy burdens which the Jewish teachers imposed on the consciences of men? They were of two kinds: legal ceremonies, and human traditions. Were not legal ceremonies of Divine appointment? Yes. Could they then properly be called a heavy burden? Yes; when imposed by these teachers as a means of obtaining salvation.* What did the Scribes and Pharisees add to the requirements of the law? Human traditions. What are traditions? See xv. 2. Were not the Scribes and Pharisees remarkably strict in the observance of ceremonies and traditions? Yes; when they thought the eyes of their fellow-creatures were upon them. How then could it be said, that they did not move the burdens with one of their fingers? Because they were at no pains *to be* religious, but only to *appear* so.

5. Wherein does the virtue or goodness of an action consist? In its motive being pure and good. What do you mean by motive? See viii. 19.

* Acts xv 10, 11.

What is that which spoils a seemingly good action? A bad motive. Who is He to whose view all the motives of men lie open? The Searcher of hearts. What did he declare concerning the motives of the Scribes and Pharisees? "But all their works they do for to be seen of men." Was that a proper motive? No. What was the character of that motive? It was hypocritical and ostentatious. What is it to be hypocritical? To affect to be what in reality we are not. And what is it to be ostentatious? To make a vain show. How did our Lord describe the vain show of these hypocrites? "They make broad their phylacteries, and enlarge the borders of their garments." What are phylacteries? See xxii. 36. What was the origin of the wearing of phylacteries? The word of the Lord by Moses, saying, Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.* Was it designed that those words should be understood *literally?* No; the literal use of them was not known till long after Moses' time. If those words were not intended in their literal sense, what is the meaning of the exhortation to bind them as signs upon their hand and between their eyes? That they were to have a constant regard to the law of the Lord.† Are these words then as applicable to *us* as they were to the Jews? Yes. And can we observe them in their true import without wearing phylacteries? Yes. Why did the Scribes and Pharisees make their phy-

* Deut. vi. 8. † Deut. vi. 6, 7.

lacteries broader than those commonly worn by the Jews? That they might appear more attached to the law of God, by having so many more sentences of it written on their phylacteries. What other proof have we of their ostentatious spirit? They enlarged the borders of their garments. What is meant by the border of their garments? The fringe, with a blue or purple ribband, worn at the edge of their outer robes. Why had all the Jews this kind of ornament to their robes? It was according to an express command from God.* What was the design of this command? To remind the Hebrews, that they were a peculiar people. Does this command, viewed in connexion with its professed design, sanction a peculiar style of dress? No. Is any thing said in the New Testament concerning the dress of Christians? Yes; it is referred to in two passages of Scripture. What are they? 1 Tim. ii. 9, 10. and 1 Pet. iii. 3, 4. According to these rules—how should Christian females be clothed? In modest apparel. Are we to understand, that the plaiting of the hair and the wearing of gold and pearls are absolutely forbidden? No. How do you prove that? Because if the words are to be taken in a strictly literal sense, then the putting on of apparel is itself unlawful.† In what sense, then, are we to understand these exhortations? The apostles intended to show, that the adorning of the heart and conduct is far preferable to any bodily

* Numb. xv. 38—40. † 1 Pet. iii. 3.

ornaments. What caution do these portions of Scripture convey? A caution to Christian females to avoid expensive and showy dress.

6. How did the pride of the Scribes and Pharisees further display itself? "They love the uppermost rooms at feasts, and the chief seats in the synagogues." What is meant by "the uppermost rooms"? The highest places at table. To whom are the upper places given, at a banquet? To the most honourable guests. Were the Scribes and Pharisees held in such esteem as to have the highest places assigned to them? Yes. Were they to be condemned for occupying those places? No; but for *loving* them, and for thinking none worthy of them but themselves. What were the chief seats in the synagogues? Those which had their back to the pulpit and their front towards the people. Who occupied those seats? Persons who had acquired the fame of learning. Who were so remarkably tenacious of the honour of sitting in those seats? The Scribes and Pharisees.

7. What other distinction did they covet, with the like eagerness? "Greetings in the markets, and to be called of men Rabbi, Rabbi." What are we to understand by the markets? Any public square or street, where there was a great concourse of people. Why did the Scribes and Pharisees like to be greeted in those public places? That it might be seen how much they were respected by the people. What was the title given to them? "Rabbi." What is the meaning of Rabbi?

Great teacher. What did the Rabbies arrogate to themselves? Authority to teach what they thought proper. What did the people think of that authority? They said, that the words of the Rabbies were the words of God. Who had taught the people to think so? The Rabbies themselves.

8. When our Lord had thus described the Pharisees and public teachers of the Jews, what advice did he give to his disciples? "But be not ye called Rabbi." What did our Lord mean by exhorting his disciples not to assume the title of Rabbi? That they were not to take upon themselves to teach any thing but what they had received of the Lord. Did the apostle Paul teach upon his own authority when he said, But to the rest *speak I, not the Lord?** No. What then did he mean by saying I, not the Lord? That what he was further inspired to teach had not been *personally* taught by the Lord Jesus. Had he been referring to the personal instructions of the Lord? Yes; just before writing these words.† Why may we not infer, that the apostle meant to say, This is only my private opinion? Because he declared in the same epistle, The things that I write unto you are THE COMMANDMENTS OF THE LORD.‡ But did not Paul once say, I speak not by commandment? Yes.§ Was not that taking upon himself to teach what he pleased? No; the will of Christ, in that instance, was, that the Apostle should give advice rather

* 1 Cor. vii. 12. † 1 Cor. vii. 10. ‡ 1 Cor. xiv. 37.
§ 2 Cor. viii. 8.

than positive injunction. Was that advice uninspired? No; the Divine Spirit suggested it. Why might not the Apostles advise the Church according to their own uninspired judgment? Because the judgment of men is always liable to error; and the Lord would give his Church a *perfect* rule of faith and practice. If Paul had attempted to enforce his private opinion, as a law to the churches, would he have violated one of the express injunctions of Christ? Yes; that in the text, "Be not ye called Rabbi." Did our Lord mean that all titles of honour and learning were to be renounced and proscribed by his followers? No; for it is a maxim of his religion, Honour to whom honour is due.* Why then did he say, "Be not ye *called* Rabbi"? In Holy Scripture, to be "called" often signifies *to be* that which the title imports.† If our Lord's admonition did not regard the mere title of "Rabbi", as distinctive of office, to what had it respect? To human authority in matters of religion.‡ What reason is assigned, why the disciples were not to assume to themselves that authority which was implied in the title "Rabbi"? "For one is your Master,

* Rom. xiii. 7.

† For examples, See Isaiah ix. 6. Jer. xxiii. 6. Also John xv. 15. and 1 John iii. 1.

‡ It was common to appeal, not to the law of the Lord, but to the opinions of the Rabbies, who became heads of parties—some adhering to Rabbi Judah, others to Rabbi Hillel, and so on. The evil which our Lord's counsel was adapted to prevent, showed itself in the Corinthian Church, (1 Cor. i. 12, 13), and has been too common in after ages.

even Christ; and all ye are brethren." What is the meaning of "Master"? See xii. 38. What did our Lord mean by saying, that his disciples were all "brethren"? That in point of authority, the Apostles were all on a level. What authority did they possess? Authority to teach *inspired* doctrine, and to confirm the same by signs and wonders.

9. What was our Lord's next exhortation to his disciples? "And call no man your father upon the earth." Is the word "father" here used in the sense of parent? No. What then does "father" here mean? The author or founder of a religion. What is intended by the command to call no man father upon the earth? That we are not to derive our religion from any earthly source. Why not? Because, said our Lord, "one is your Father who is in heaven." In how many senses is God called our Father? In three senses: *first*, as our Maker and Preserver; *secondly*, as the source of our religious belief; and *thirdly*, as graciously related to believers, by adoption. In which of these senses are mankind prone to call some one "father" upon the earth? As the source of their religious belief. Were the Jews thus addicted to the admission of human authority in religion? Very much so. Whom did they thus call "father"? Their Rabbies; especially the most celebrated, whose decisions no one ever contradicted. But has not the Apostle Paul called himself by that name, in reference to the converts of his ministry? Yes;* but he uses the term to ex-

* 1 Cor. iv. 15. & Phil. ii. 22.

press his affection for them; not as having dominion over their faith.*

10. What did our Lord further enjoin upon his disciples? "Neither be ye called Masters." What does the word "Masters" here mean? Teachers, in the sense of unerring guides. Are we not to have any Teachers, or to receive instruction from men? Yes; but not as infallible oracles, or as having authority to make decrees for the Church of Christ. What is a decree? A law, or absolute rule. But is not the word of the Apostles to be received as infallible and authoritative? Yes; because it was not their own word, but the word of the Lord, which they were inspired to teach. Have there been any successors to the Apostles? No. Should any persons pretend to be successors to the Apostles, how should we regard them? As usurpers of an authority that does not belong to them. Did the Apostles ever attempt to make their own opinions a law to the Church of God? No; the authority with which they taught, was that of Christ speaking in them, or by them.† Who, then, has sole authority in matters of religion? "One is your Master, even Christ." Is it sufficient that we acknowledge his authority by saying, Lord, Lord? No; we must also do his will.‡

11. What kind of distinction were the Apostles in danger of assuming? That of being great. And what kind of distinction did our Lord teach them to

* 2 Cor. i. 24. † 2 Cor. xiii. 3. ‡ Matt. vii. 21, &c.

pursue? That of being good and useful. Does the human mind naturally aspire to be great, or to be good? To be great. Why are men so ambitious to be great? That they may have honour one of another.* What is the highest and best of all distinctions? The honour that cometh from God only.* How is that to be attained? In the way of humility, charity, and self-denial. Do you mean charity, in the sense of alms-giving? No; but in the true Scriptural sense of the word. What does charity mean, in the New Testament sense? Christian love, shewing itself in acts of kindness. Does it stoop to serve the meanest of Christ's flock? Yes. How is the humility connected with it enforced by our Lord? "He that is greatest among you shall be your servant." What lesson does this teach us? That true dignity, in the kingdom of God, consists in *humility* and *usefulness*.

12. How will the proud and self-sufficient be rewarded? "Whosoever shall exalt himself shall be abased." What is the meaning of "abased"? Brought low. What will be the fruit of true Christian humility? "He that shall humble himself shall be exalted." Does that mean, that we are always to be speaking of ourselves in terms of degradation? No; humility is to be shown in our spirit and conduct, rather than in phrases that savour of cant. What do you mean by cant? Hypocritical talk. Do not worldly minded people call true religion cant? Yes; but that is an abuse of the word.

* John v. 44.

13. To whom did our Lord next address his discourse? To the Scribes and Pharisees. What did he call them? "Hypocrites!" What is a hypocrite? See ii. 8. What did our Lord declare concerning these hypocrites? "Woe unto you!" What did he mean by "Woe unto you"? See xi. 21. How many times did our Lord utter woe concerning the Scribes and Pharisees? Eight times.* Were these woes uttered in judgment? No; they were solemn declarations, or warnings. Why do you think, that these woes were declarative, not judicial? Because our Lord came, not to curse, but to bless; not to destroy men's lives, but to save them.† Did not our Lord say, that the Father hath committed all judgment unto the Son? Yes;‡ but he will not appear in his character of Judge of the world, until the appointed day.§ What then are the characters which he now sustains in reference to our world? Those of a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.‖ Are the woes here expressed in accordance with such gracious characters? Yes; it is an act of mercy to warn men of impending danger. Did our Lord state any reasons why the condition of the Scribes and Pharisees was so awful? Yes; several. What is the first? "For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither

* See verses 13, 14, 15, 16, 23, 25, 27, 29. † Luke ix. 56.
‡ John v. 22. § Acts xvii. 31. ‖ Acts v. 31.

suffer ye them that are entering to go in." How did these public Teachers shut up the kingdom of heaven? By taking away the key of knowledge from the people.* What do you understand by The key of knowledge? The true interpretation of the law. What was the consequence of their taking away the key of knowledge? That the prophecies concerning Messiah being locked up by their false interpretations, the people were shut out from the true meaning of them. Whose kingdom is called the kingdom of heaven? Christ's kingdom. Who were they that would not go into his kingdom? The Scribes and Pharisees. Why would they not go into this kingdom? Because they did not like the way into it. What is the way into the kingdom? See xxii. 40. What more did these enemies of our Lord do, besides refusing to go into his kingdom? They hindered others from going in. How did they hinder others? By speaking evil of Christ, his doctrine, and his followers. Should we allow any thing to hinder us from entering the kingdom of heaven? No; we should overcome every hinderance that would keep us from Christ. Who will be likely to hinder us, if they can? They who will not come to Christ themselves.

14. What was the cause assigned for the second woe which our Lord pronounced? "For ye devour widows' houses, and for a pretence make long

* Luke xi. 52.

prayer." What is the meaning of "widows' houses"? The property or estates belonging to widows. What are widows? Women who have lost their husbands. Is a widowed state a forlorn state? Yes. Were the Pharisees protectors and helpers of such disconsolate widows? No; they made a prey of them.* How did these wicked men make a prey of them and devour their houses? By undertaking the management of their affairs, and then defrauding them. Did they openly commit such wickedness as this? No; they concealed it with a cloak of piety. Mention one part of the disguise which they assumed. "For a pretence" they made "long prayer." Is it sinful to make long prayer? Not if it is sincere. Why was long prayer condemned in the Pharisees? Because it was hypocritical. How long did they continue their hypocritical prayers? Occasionally as long as three hours at a time. Why did they pray so long? That they might be esteemed more devout than other men. What did our Lord forewarn them would be the fruit of their hypocritical devotions? "Therefore ye shall receive the greater damnation." What are we to understand by "damnation"? Future punishment. What may we learn from the expression "greater damnation"? That there will be different degrees of future misery. What is it that exposes men to the fearful condem-

* Isaiah x. 1, 2.

nation expressed in the words "greater damnation"? Sanctimonious hypocrisy.

15. What was the occasion of the third woe against the Scribes and Pharisees? "For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." What is intended by the phrase, "ye compass sea and land to make one proselyte"? That these men were exceedingly zealous and would go any lengths to make a proselyte. What is a proselyte? See viii. 5. How many kinds of proselytes were received among the Jews? Two kinds. What were they? Proselytes of the gate; and proselytes of righteousness. Who were called proselytes of the gate? Those Gentiles who renounced idolatry, but did not embrace the whole law of Moses. Why were they called proselytes of the gate? Because they were permitted to dwell within the gate, or border of the land of Israel.* Were any persons refused the liberty of settling in that land if they wished to do so? Yes; all Gentiles were refused that liberty, unless they would become proselytes of the gate. Were these proselytes of the gate admitted to worship in the Temple? They were only admitted to the outer court of the Temple, which was separated from the inner by a middle wall of partition.† Who were called proselytes of righteousness? Those Gentiles who kept the whole law of

* Exod. xx. 10. † Ephes. ii. 14.

Moses, after the manner of the Jews. To what privileges did the law of the Lord admit such proselytes as these? To all the privileges of the Jewish church.* Were there no restrictions to the admission of such converts into the Jewish church? Yes; there were certain cases and degrees of exception.† Why were such exceptions specified in the case of any real converts? For two reasons: *first*, that sin might be known in its humiliating nature; and *secondly*, that the church of God might learn, in its very infancy, the danger of indiscriminate communion. Did the Jews confine themselves to the law of the Lord in these particulars? No; their pride and prejudices led them to say to *all* Gentile converts, Stand by thyself; come not near to me; for I am holier than thou.‡ When were the people of God convinced that Jehovah is no respecter of persons? When the Apostles of our Lord were instructed that they should not call any man common or unclean.§ Did those proselytes, whom the Scribes and Pharisees made, prove ornaments to the Jewish church? No; they became twofold more the children of hell than themselves. What are the characteristics of a "child of hell"? Superstition; immorality; pride; and hypocrisy. What is superstition? See xiv. 26. What is immorality? Vicious conduct. What is pride? A high opinion of our own superiority. What is hypo-

* Numb. xv. 15. & Esther viii. 17. † Deut. xxiii. 3, & 7, 8.
‡ Isaiah lxv. 5. § Acts x. 28.

crisy? A false appearance, put on to deceive. Are these evil dispositions found in various degrees in the different characters of men? Yes; some people learn what is evil faster than others can teach them. Was that the case with those whom the Scribes and Pharisees took pains to instruct and proselyte? Yes; their converts became twice as bitter against Christ and his Gospel as they themselves. How do you account for their being worse than their teachers? A change of creed, without a change of heart, always makes a bigot of the worst kind. What is a bigot? One who is zealously, but blindly attached to his own opinions. Are, then, all proselytes bad men? By no means. How are we to distinguish gracious converts from the proselytes of a party? By their humility and moderation.

16. What is the fourth and next woe? "Woe unto you, blind guides." What is the meaning of "woe unto you"? See xi. 21. Whom did our Lord call "blind guides"? The Scribes and Pharisees. Why are they called "guides"? Because it was their office to teach the people, and to lead them to the right understanding of the Scriptures. And why are they called "blind" guides? Because their minds were blinded. How were their minds blinded? By the veil of unbelief which was upon their heart.* What saying of theirs is mentioned, as a proof of their ignorance and unfitness to be the spiritual guides of the people? "Who-

* 2 Cor. iii. 14, 15.

soever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor." What is here meant by swearing? Taking an oath, or making a vow. What is an oath, or vow? See v. 33. How many forms of an oath are here mentioned? Two. What are they? Swearing by the temple; and swearing by the gold of the temple. What did the Pharisees say of an oath sworn by the temple? "It is nothing." What did they mean by saying, It is nothing? It is not binding, and need not be performed. And what did they say concerning any one who should swear by the gold of the temple? "He is a debtor." What is the meaning of "he is a debtor"? He is bound to keep his oath. Was this distinction, between an oath sworn by the temple and an oath sworn by the gold of the temple, founded in reason and truth? No; it was founded in error, and opposed to common sense.

17. How did our Lord reprove the Scribes and Pharisees for their unreasonable judgment? "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" Which was obviously the greater of the two? No doubt the temple was more to be regarded than its golden vessels or ornaments. Was it in the way of contempt, or abuse, that the term "fools" is here applied? No; it was used as a weighty reproof.

18. What other absurd opinion did the Scribes and Pharisees maintain? "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the

gift that is upon it, he is guilty." Is there any difference in the sense, between "he is a debtor", ver. 16, and "he is guilty" in this verse? No; in the Greek original, the same word is used in both places. How many forms of an oath are here mentioned? See ver. 16 to the end.

19. How did our Lord further show the absurdity of this doctrine of the Jewish teachers? "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" Which must, in all cases, be the greater, that which sanctifies, or that which is sanctified? That which sanctifies. In how many senses is the word *sanctify* used in the Bible? In three senses. Mention them. It means, *first*, To ascribe holiness to Him in whom it does exist*; *secondly*, To make a person or thing holy that was not so before;† and, *thirdly*, To devote to a holy purpose.‡ How was the altar, under the law, made holy? By anointing.§

20. The altar being thus holy, what must have been the force of an oath sworn by it? "Whosoever shall swear by the altar, sweareth by it, and by all things thereon."

21. What rendered the temple so sacred? The symbol of the presence of God, which dwelt in it. What was that symbol of the divine presence called? See iv. 5. The temple being sanctified by the Divine presence, what must have been the force of an oath

* Isai. xxix. 23. † Heb. xiii. 12. Lev. xxvii. 14.
‡ John xvii. 19. § Exod. xl. 10.

sworn by it? "Whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein."

22. What other form of an oath was common among the Jews? They frequently swore "by heaven." Did they consider such an oath to be binding? No; they scrupled not to break an oath of that kind. What did our Lord say, to correct the unfounded distinction between an oath in the name of heaven, and an oath in the name of God? "He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon."

23. On what account did our Lord again say, "Woe unto you, Scribes and Pharisees, hypocrites"? "For ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." What is the meaning of "tithe"? A tenth part. What is meant by paying tithe? Giving the tenth part of land, cattle, and fruits, to the priests, for their maintenance and for the service of the temple.* By whose authority did the Jews pay tithe? By the command of God.* Was that law burdensome to the Jews? By no means. Why so? Because their land was very fruitful; and they had promises of plenty in reward of their liberality to the cause of God.† Did our Lord here condemn those who paid tithe? No; he said, "these ought ye to have done, and not to leave the other undone." Had the Jewish economy come to a close at this time? No; it was

* Lev. xxvii. 30, 32. † Deut. xii. 6, in connexion with 28 ver. and Mal. iii. 10—12.

waxing old, but had not yet vanished away.* Was it not proper, that its institutions should be observed, until a better dispensation had been fully introduced? Yes. After the kingdom of Christ had been fully introduced, did the apostles confirm the law of tithes? No; it is not enjoined in the New Testament. How, then, are ministers of the Gospel to be supported? By the contributions of those who are taught by them.† Is it the bounden duty of every Christian to aid in supporting the ministers of the Gospel? See x. 10. What should be the measure of our contributions? We should give according to our ability; neither sparingly nor grudgingly, but cheerfully and liberally.‡ What was the substance of our Lord's charge against the Scribes and Pharisees? That they were exact about little things, and neglected great and important duties. What were the trifling matters, about which they were so scrupulously exact? The paying tithes of mint, and anise, and cummin. What are mint, and anise, and cummin? Small herbs. And what were those weightier matters, which the Pharisees neglected? The moral duties of the law, "judgment, mercy, and faith." What is "judgment," as the word is here used? Just and upright dealing. What is mercy? See ix. 13. What is here meant by faith? Fidelity. What is the difference between faith in God, and faith between man and man? Faith in God is belief in his power

* Heb. viii. 13. † Gal. vi. 6. ‡ 2 Cor. ix. 7.

and promises; faith between man and man is faithfulness to our word, and to the trust reposed in us. When did the Scribes and Pharisees violate judgment? When they condemned the guiltless.* When did they break the law of mercy? When they bound heavy burdens, grievous to be borne, and laid them on men's shoulders.† And when did they commit a breach of faith? When they defrauded poor widows;‡ and when they swore an oath, and then said, It is nothing. §

24. How did our Lord further reprove these unrighteous characters? "Ye blind guides, which strain at a gnat, and swallow a camel." Why are the Scribes and Pharisees called "blind guides"? See ver. 16. What is the sense of that phrase, ye "strain at a gnat"? Ye strain your liquor, to avoid swallowing a gnat. Did the Jews do this? Yes. Why were they so particular as to strain their drink before swallowing it? Because flies were accounted unclean.‖ Was the camel also among those creatures accounted unclean? Yes.¶ What was the distinction between clean and unclean animals? See vii. 6. What kind of an animal is the camel, in size and nature? A large, patient, and useful animal. Was it not much too bulky to be swallowed? Yes. How, then, are we to understand our Lord's saying, ye "swallow a camel"? It is a proverbial expression. What does it mean? That they did not scruple to commit great sins.

* Matt. xii. 7. † See ver. 4. ‡ See ver. 14.
§ See ver. 16 and 18. ‖ Deut. xiv. 19. ¶ Deut. xiv

Explain the whole of this proverbial saying, To "strain at a gnat and swallow a camel". It signifies, to be very exact in observing the lesser duties of religion; and, at the same time, to break the great commandments of the law.

25. What was our Lord's next charge against the Scribes and Pharisees? "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." What is a platter? A plate or dish. What is here intended by making clean the outside of the cup and of the platter? Having an outward appearance of virtue and holiness. And what is meant by being full of extortion and wickedness *within?* Having the heart full of enmity against God and injustice towards men. Can the outward conduct be truly excellent, when the heart is unsanctified? No; but, in the eyes of men, it may wear a show of goodness, as in the case of the Pharisees.

26. What counsel did our Lord administer in connexion with the above reproof? "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." What is the first lesson taught in these words? That true piety begins in the sanctification of the heart. What other lesson may we learn from these words of our Lord? That sincere, acceptable obedience is not partial, but universal.

27. How did our Lord further describe the hypocrisy of the Scribes and Pharisees? "For ye are like

unto whited sepulchres, which indeed appear beautiful outward, but are, within, full of dead men's bones, and of all uncleanness." What is the meaning of this striking comparison? The same as in the allusion to a cup and platter, verse 25. Why then did our Lord repeat the same ideas, in another form of speech? That he might, by various means, address himself to the consciences of those to whom he was speaking. Whenever those men saw a cup and platter, or when they beheld the newly-whitened sepulchres in a burying-ground—of what would they be reminded? Of the faithful exhibition of their own characters, as depicted by our Lord.

28. Did our Saviour so apply the subject of his discourse as to leave no doubt of his meaning? Yes. How did he apply it? "Even so *ye* also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." What use should we make of these words for our own benefit? We should seek to possess true holiness, that our outward piety may not prove a mere mask.

29. What reason did our Lord give for his uttering again, the eighth time, "Woe unto you, Scribes and Pharisees, hypocrites"? "Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous." Was there any thing wrong in showing such marks of respect to the memory of the pious dead? Certainly not. Why then did our Lord censure these men for what they did in this

respect? Because they did it falsely, to hide their real principles and feelings.

30. How did they boast of their pretended wisdom and right feeling? "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." What did this declaration imply? That they thought themselves much wiser and better than their forefathers.

31. What inference did our Lord draw from the high opinion which the Pharisees thus entertained of themselves? "Wherefore ye are witnesses unto yourselves, that ye are the children of them who killed the prophets." In what manner had they witnessed against themselves? By condemning, in others, the sins which they themselves were secretly plotting to commit. How so?—were they conspiring against any of the Lord's prophets? They were secretly plotting against the life of the Lord's anointed Son. Did Jesus know their secret designs? Yes; every secret deed and hidden counsel is perfectly known to him.

32. What did our Lord then say to these his secret enemies? "Fill ye up then the measure of your fathers." What is meant by "the measure of your fathers"? The measure of their sin and guilt. Why did our Lord tell these Pharisees to fill up so vast a measure of wickedness? As a reproach to them, for the progress they had made in sin; and to warn them, that their guilt would soon rise to its full measure.

33. How did our Lord express his holy indignation at the hypocrisy of the Scribes and Pharisees? "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" What are serpents and vipers? Poisonous reptiles. Why did our Lord compare these men to serpents and vipers? See iii. 7. Would these expressions justify us in applying such epithets to our fellow-creatures? No: our Lord spoke these words from *principle;* but we are in danger of saying such things from *passion.* What is the difference between principle and passion? Principle, is the proper acting of reason; passion, is undue warmth of feeling. Why did our Lord say, "how can ye escape the damnation of hell?" Because, if men will not flee from sin, they cannot escape the righteous judgment of God. What is hell? The place of eternal torment, prepared for the devil and his angels. Were not these very solemn words? Yes; they were calculated to lead those who heard them to cry out, What must we do to be saved? Had they this effect upon the Pharisees? No. What was the cause of their insensibility? Their hearts were hardened through the deceitfulness of sin.*

34. What did our Lord say would happen to put these men to the proof, whether they were better than their forefathers? "Wherefore, behold, I send unto you prophets, and wise men, and Scribes." Who are here meant by "prophets, wise men, and Scribes"?

* Heb. iii. 13.

The Apostles, and other public teachers in the churches of Christ; and the Evangelists, who wrote the Gospels. How was the mission of those servants of God to prove a test of the real character of the Scribes and Pharisees? By affording them an opportunity of treating the Apostles and Evangelists with that respect, which they professed to entertain for the prophets of old. Did they treat the ministers of Christ's word well, or ill? Very ill. Was it consistent in them to do so? No; it was acting contrary to their own professions.* How did our Lord foretel the manner, in which his servants would be treated by these haughty Scribes and Pharisees? "Some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city." Was such actually the case? Yes. Mention some instances, to show the treatment experienced by Christian prophets, wise men and Scribes. Stephen was stoned to death†; James was killed with the sword‡; Peter and John were scourged§; Saul and Barnabas were persecuted ‖; and many others suffered, in like manner.

35. How did our Lord point out the consequence of their malice against the servants of God? "That upon you may come all the righteous blood shed upon the earth." What was the first righteous blood shed upon the earth? "The blood of righte-

* See verse 30. † Acts vii. 59. ‡ Acts xii. 2.
§ Acts v. 40. ‖ Acts xiii. 50.

ous Abel." Who was Abel? Adam's second son.* Who slew him? His elder brother, Cain.† What was the last righteous blood mentioned by our Lord? "The blood of Zacharias, son of Barachias." Who was Zacharias? A prophet, who flourished in the reign of Joash, king of Judah‡. Had there never been any righteous blood shed since his days? Yes; doubtless there had been much. Why then did our Lord refer to this, as the latest instance of such bitter persecution? Because it is recorded in the second book of the Chronicles‡; and that book is the last in the Hebrew Bible. What was included between the murder of Abel, and the murder of Zacharias? All the wickedness of the Jewish nation from first to last. What was incurred by such a series of wicked actions? Great guilt, and severe punishment. Upon whom did our Lord say, that the *guilt* of these things must rest? "Upon *you*," i.e. upon the Jewish nation, of whom his hearers formed a very sinful part. Will any man have to answer for the sins which his forefathers have committed? No; but if he is guilty of the like sins he will share in the same condemnation.

36. Upon whom did our Lord say, that the *punishment* of these things would fall? "Verily I say unto you, All these things shall come upon this generation." What is meant by "this generation"? The Jews then living. What punishment was to come upon them? Temporal judgments of the most awful

* Gen. iv. 1, 2. † Gen. iv 8. ‡ 2 Chron. xxiv. 20—22.

kind. Why was this generation to be so visited, when their guilty ancestors had been spared? Because the patience of God had borne long with them; and instead of repenting, they filled up the measure of the nation's guilt. Did their *personal* sins deserve a fearful visitation? Yes. Was there injustice with the Almighty, when he so punished *the nation?* No; for there is, in every individual, so much of evil as fully justifies the Most High, when he inflicts judgments on a nation. When will the righteousness of the Divine judgments be clearly and fully seen by all men? At the last great day.

37. What did our Lord mingle with these solemn forebodings of evil? An expression of the most tender compassion. What were his words? "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" When does the parent-bird gather her young under her wings? When danger of any kind threatens them. Does the covering of the mother's wings afford a sure retreat for her young ones? Yes. For whom did Jesus express the same tender compassion which a mother feels for her young? For the inhabitants of Jerusalem. Whence did our Lord derive this touching comparison? From Psalm xci. 4. How is God's tender care of his people there expressed? He shall cover thee with his feathers, and under his wings shalt thou trust.

What called forth our Lord's tender compassion for Jerusalem? The dreadful calamities which he foresaw were coming upon the city. What calamities were they? The massacre of the Jews, and the destruction of their city and temple. *When* were those events to take place? and *why* were they permitted? See xxii. 7. Can you assign any reason why our Lord, who felt such sympathy for the Jews, did not save them from impending wrath? Our Saviour himself assigned the reason, when he said "and ye would not!" Would not what? Would not turn unto the Lord and accept his proffered mercy. Have sinners any means of averting the just judgments of God? Yes; there are special promises annexed to timely repentance.*

38. Did our Lord describe one of the presages of that judgment which was soon to fall upon the Jews? Yes; he said, "Behold, your house is left unto you desolate." Of what house did our Lord speak? Of the temple. What did he mean by saying, that it would be left "desolate"? That it would be completely and for ever destroyed.

39. What were the concluding words of this last public discourse of our Saviour? "For, I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." To whom did our Lord say, that they should not see him again until his second advent? To those who wickedly rejected him in the days of his flesh. But

* As Isaiah lv. 7., and innumerable others.

did not some of those individuals see him again at the Judgment hall, and on the Cross? Yes. How, then, is this declaration to be understood? That his ministry among them was just at an end. To whom had Jesus now made his last appeal? To the Jews, as a people. How will the Jews receive him when he shall come the second time? They will hail him as "Blessed." What previous event is implied in the representation of the Jews calling the Lord Jesus Christ "blessed"? The conversion of that people to the faith of Christ. When may that desired event—the conversion of the Jews—be expected? When the Gentile nations that are still heathen, shall have been brought into the fold of Christ.*

CHAPTER XXIV.

What does the twenty-fourth Chapter of this Gospel contain?

I. Our Lord's Predictions concerning the Destruction of Jerusalem: and

II. The Parable of the faithful and wise Steward.

1. Who is mentioned in this verse? "Jesus." What is said of him? "And Jesus went out, and

* Rom. xi. 25.

departed from the temple." Who were with Jesus when he left the temple? "His disciples." To what objects did the disciples invite our Lord's attention and admiration? They pointed to the buildings of the temple. What remark did one of them make? Master, see what manner of stones and what buildings are here!* What part of the temple were they looking at, as these words were uttered? The Eastern wall, and Solomon's porch. How do you know that? Because they were going to the mount of Olives, which lies to the East of Jerusalem†. Was the appearance of the Eastern wall particularly grand and imposing? Yes; it was built from the bottom of the valley to a prodigious height, with stones of an amazing size. Why did the disciples direct our Lord's attention, at this time, to the beauty and stately magnificence of the temple? Because they had just heard him speak of leaving the temple desolate; and they thought it was a pity to abandon such a beautiful edifice.

2. What did our Lord reply? "Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." What allusion is there in these words of our Lord's? An allusion to the words of the prophet Haggai, that a stone was laid upon a stone in the building of the temple of the Lord.‡ What is meant by one stone not being left upon another?

* Mark xiii. 1. † Zech. xiv. 4. ‡ Haggai ii. 15.

The utter destruction of the temple. Was it so utterly destroyed, that not one stone was left upon another? Yes; the very ground on which it had stood was ploughed up, according to the word of the Lord by Micah.* What was there very remarkable in the destruction of the temple? That it was destroyed notwithstanding the strict orders of the Roman general, who was determined to preserve it. What lesson does that circumstance teach us? That no power can prevent the fulfilment of any thing that the mouth of the Lord hath spoken.

3. Where did our Lord rest, when he had departed from the temple and city of Jerusalem? "He sat upon the mount of Olives." Where was the mount of Olives? See xxi. 1. Who followed him privately? "His disciples." Which of them? Peter, and James, and John, and Andrew.† Why did they come to Jesus, privately? To ask him more particularly concerning the destruction of the temple and other events connected with it. What did they say? "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" What did the disciples mean by "the end of the world"? The end of that age or period which was to precede the kingdom of the Messiah. Did they not believe that the Lord Jesus Christ was the promised Messiah? Yes; but they

* Micah iii. 12. This was done by order of Terentius Rufus, who commanded the army left at Jerusalem.

† Mark xiii. 3.

expected him to reign as king over them, at a certain period, which they called his "coming," and "the end of the world." *

4. In what manner did our Lord reply to these questions of his disciples? By telling them, *First*, What they should beware of; † *Secondly*, What they were to expect ‡; and *Thirdly*, What they should do for their own safety §. Of what did our Lord warn his disciples to beware? "Jesus answered and said unto them, Take heed that no man deceive you."

5. Did our Lord mention the subject, on which they would be liable to be deceived? Yes; he said, "For many shall come in my name, saying, I am Christ; and shall deceive many." What is meant by coming in Christ's name? Assuming his character, by pretending to be the Messiah. What does the name "Christ" signify? See xii. 23. Did any false Christs arise, according to this prediction? Yes; many such impostors are mentioned in history. What success had they? They drew away great numbers of the people.

6. What did our Lord lead his disciples to expect? Calamities, persecutions, and abounding iniquity. What calamities are first mentioned? "Ye shall hear of wars and rumours of wars." Is war a dreadful scourge? Yes. From whence come wars and fightings? From the lusts of men. ‖ What do you mean by lusts? Wicked desires. Did our

* Acts i. 6. † ver. 4 & 5. ‡ ver. 6—14. § ver. 15—28.
‖ James iv. 1.

Lord say these things to alarm his disciples? No; he told them not to be troubled. What did he say, to allay their rising fears? "See that ye be not troubled: for all these things must come to pass, but the end is not yet." What did our Saviour mean when he spoke of "the end"? The destruction of Jerusalem, or the end of the Jewish state.

7. What other calamities were to be expected? "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Did all these things happen, as our Lord predicted? Yes. Why did our Saviour foretel those events? Because they were signs, by which the disciples might know the approaching destruction of the city. What effect would the foreknowledge of these events have upon the disciples? It would confirm their faith in Jesus as the Messiah.

8. What did our Lord say about the wars, famines, pestilences, and earthquakes, that should take place? "All these are the beginning of sorrows." What did he mean by calling these sad events "the beginning of sorrows"? That the Jews would have more and greater sufferings to endure during the siege of Jerusalem. What is the meaning of a siege? The attack made upon a town by an army.

9. What were the disciples to expect, besides these public calamities? Persecutions. What is persecution? See v. 10. What forms of persecution would the disciples have to endure? "Then

shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." What was there in this declaration, that could reconcile the disciples to the sufferings it foretold? The assurance that those sufferings would be for Christ's sake. Why would that thought comfort them? Because there is a blessedness attached to such sufferings.*

10. What would, in many instances, be the effect of persecution for Christ's sake? "Then shall many be offended, and shall betray one another, and shall hate one another." Why would many be offended? Because they had professed Christianity without counting the cost.† What is implied in their being offended? That they would forsake Christ, and become his enemies. How would their malignity be further displayed? By their betraying those who would not join them in their apostacy. What do you understand by the word apostacy? The turning from a good profession.

11. What is the next sign of the times here predicted? "Many false prophets shall arise, and shall deceive many." What is a prophet? See i. 22. Were there actually false teachers in the Church during the days of the Apostles? Yes.‡ Had our Lord given a test by which to distinguish false teachers? Yes. What was that test? Ye shall know them by their fruits.§ Why then were many deceived

* Matt. v. 10—12. & 1 Pet. ii. 19, 20. † Luke xiv. 28--33.
‡ 2 Cor. xi. 13. § Matt. vii. 16.

by these false prophets? Because they did not examine their pretensions by this rule.

12. What did our Lord say of the ungodly character of the times that were soon coming? "Iniquity shall abound." Was it the case, that the Jews were remarkably impious at the time of the destruction of Jerusalem? Yes; Josephus was obliged to own, that they were the most wicked nation under heaven. Who was Josephus? The celebrated Jewish historian, who flourished at the time of the destruction of Jerusalem. What did our Lord predict, as one of the sad effects of the abounding of iniquity? "The love of many shall wax cold." What are we to understand by the love of many waxing cold? That the mutual confidence and affection of Christians would become faint. What would occasion such coolness in the love of Christians towards each other? Some of the faithful being betrayed by their brethren,* which could not fail to create suspicion and mutual distrust.

13. What encouragement did our Lord give to his disciples to hold fast the profession of their faith? "He that shall endure to the end, the same shall be saved." What is the salvation here promised, to those who endure to the end? All the happiness which Christianity can impart, both in this life and in the next. What special temporal blessing was included in the promise? Preservation, amid the national ruin of the Jews.

* See verse 10.

14. What is the last mentioned sign, that should precede the destruction of the Jewish state? "And this Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." What is meant by "the Gospel of the kingdom"? The glad tidings of the reign of Christ. Where was the Gospel of the kingdom to be published? "In all the world." Was the religion of Christ extensively preached during the first half-century? Yes; the Apostles and first Christians went forth and preached *every where*;* so that the Gospel was made known *in all the world*.† What is meant by "all the world" in this text, and also in Col. i. 5, 6? The Roman empire; or "the world," as then known. Why was the Gospel thus extensively preached? "For a witness unto all nations." What is meant by "a witness unto all nations"? A faithful declaration to all men. A faithful declaration of what? Of the love of God in Christ Jesus. When the Gospel should have been thus published, what might be expected to take place? "Then shall the end come." The end of what? The end of the city, temple, and nation of the Jews. Do not the Jews continue as a nation, to this day, although their city and temple have been destroyed? As a scattered people they continue; but, as a nation, their existence ceased when Jerusalem was laid in ruins by the Romans.

* Mark xvi. 20. Acts viii. 4. † Col. i. 5, 6.

15. When our Lord had discoursed on the signs of his coming, of what did he proceed to speak? He directed his disciples what to do for their own safety. Was it necessary for them to escape immediately? No; our Lord told them the precise time, when they should flee from the city. How is that time described? "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." What is meant by "the abomination"? The Roman army. Why was the Roman army called "the abomination"? Because images were painted on their standards.* Was every object of heathen worship abominable to the Jews? Yes.† Why was the Roman army called not merely "the abomination"—but also the abomination "of desolation"? Because it spread desolation wherever it came. Where would the abomination of desolation be seen? "In the holy place." What is here called "the holy place"? The temple.‡ Which of the ancient prophets had predicted the invasion of the Roman army as a desolating abomination? Daniel §. What did our Lord say concerning Daniel's prediction? "Whoso readeth, let him understand." Why did our Saviour fix the attention of his disciples so particularly on that passage of the book of Daniel? Because the

* Images of the Cæsars, which the Romans adored.
† Ezek. viii. 9, 10, & 13—16. ‡ Acts vi. 13. & xxi. 28.
§ Dan. ix. 27.

time was drawing near, when that obscure prophecy was to be made plain by its accomplishment.

16. What were the followers of Christ to do, when they should see the Roman army approaching? "Then let them which be in Judea flee into the mountains." What mountains? Those beyond Jordan. Why were the Christians to flee to that mountainous region? Because it was the place of Divine appointment, where they might confidently expect to be in safety. But how could any persons escape from Jerusalem, when the Romans were surrounding the city? The God of Israel caused the Roman army to retreat for a time, that his believing children might escape. Did they escape? Yes; when the army returned, not a single Christian was remaining in the city.

17. Would there be any time to lose when the enemy was seen advancing to besiege the city? No; delay would then be dangerous in the extreme. How did our Lord enforce the necessity of instant flight? "Let him which is on the housetop not come down to take any thing out of his house." Why was he not to come down into his house? Lest, by trying to save any part of his property, he should be surprised and slain by the Roman soldiers. How high were the houses of the Jews? See x. 27. What kind of roofs had they? See iv. 5. How could an individual make his escape from the housetop without descending into the house? By the outer staircase, which descended into the court, near the gateway.

18. What direction was given to such of the disciples as might be tilling the ground or tending cattle, when the enemy should be seen marching towards the capital? "Neither let him which is in the field return back to take his clothes." Whither was the husbandman not to return back? To his home in the city. Why might he not return to fetch his long outer garment, without which he would have nothing to wrap himself in at night? Because the body is more than raiment; and, by delay, he might lose his life.*

19. Were there not some persons whose cases would be especially unhappy? Yes. What did our Lord predict concerning them? "Woe unto them that are with child, and to them that give suck in those days!" Why would such persons be in a most lamentable condition? Because it would be so difficult for them to flee with the necessary expedition.

20. What is the first relief, to which saints have recourse in trouble, or in the prospect of coming evil? Prayer. What is prayer? See vi. 5. When calamities are unavoidable, as in the instance before us, of what avail can it be to pray concerning them? If suffering is not averted, it may be greatly mitigated, in answer to prayer. For what were the disciples to pray? "Pray ye that your flight be not in the winter, neither on the Sabbath day." Why were they to pray that their flight might not

* Matt. vi. 25. Job ii. 4.

be in the winter? Because by the winter is meant the rainy season, when the roads would be bad, and travelling difficult. Why were they to pray, that circumstances might not compel them to flee on the Sabbath day? Lest they should be hindered in their flight. What might hinder them on that day? The Pharisaic zeal of their countrymen. How could the Pharisaic zeal of their countrymen hinder their flight? By a tradition of the elders, no Jew was allowed to travel more than three quarters of a mile on the Sabbath day. Was that tradition enforced as law? Yes. Is it right to travel on the Sabbath day? Not in every case. When is it lawful? In cases of necessity, and for purposes of mercy. Would it have been lawful for the disciples to flee on that day? Yes; if it was necessary for their safety.

21. How did our Lord proceed to describe the awful scenes that would occur? "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." What time is denoted by "then"? The time described in ver. 15. How is it there described? See ver. 15. Wherein did the great tribulation here spoken of consist? In all the horrors of war, famine, pestilence, and the wrath of God. Why were these complicated miseries heaped upon the Jews? For their dreadful impiety, and their rejection of the Messiah.

22. How long were these predicted horrors to last? During the siege of Jerusalem, until the city was

taken and destroyed. Was that likely to be a long time? Yes; considering the strength of the fortifications, and the fitness of the place to hold out a long siege. Who was it that shortened those days of tribulation? The Lord God Almighty, who is merciful and gracious. How did he shorten those days? By giving speedy success to the Roman arms; and by inclining the conqueror to spare the Jews that remained alive. For whose sakes did God thus shorten the sufferings of the nation? "For the elect's sake." Who are the elect? Those who are chosen of God unto eternal life. Who are thus chosen of God unto eternal life? The saints. Was it for the sake of those few, who believed on the Lord Jesus Christ, that the miseries of war, famine, and pestilence were not prolonged? Yes, and also for the sake of those who were not yet converted, but who should afterwards believe through their word.* Why were *they* to be spared, while yet in unbelief? That the purpose of God, according to election, might stand.† If those days of horror had not been cut short, what must have been the consequence? "Except those days should be shortened, there should no flesh be saved." What is meant by "there should no flesh be saved"? That the whole Jewish population would have been swept from off the face of the land. Was the destruction of life very great, so long as those dreadful days lasted? Yes; eleven hundred thousand perished in

* John xvii. 20. † Rom. ix. 11.

the siege, besides those who were slain in other places.

23. What would the Jewish people earnestly look for, in the time of their distress? Deliverance. Would any deliverer be found to rescue them out of the hands of their enemies? No. Were those persons worthy of confidence who should pretend to the character of a deliverer? No. How did our Lord caution his followers against being led away by such pretensions? "Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not."

24. What need was there for this caution? "For there shall arise false Christs, and false prophets." Did any such pretenders put forth their claims during the siege of Jerusalem? Yes. What were their pretensions? They professed to be sent of God, to deliver the Jews from the Roman army. By what means did our Lord say, these impostors would endeavour to draw the people after them? They "shall show great signs and wonders." Did they work any *real* miracles? No. How do you know that? Because the signs which they showed were intended to deceive. How does that prove that they were not *real* miracles? Because the Almighty never lent his power to the upholding of a lie. Have true miracles never been wrought but by the power of God? Never. What then is the character of those signs and wonders, which are described as the working of Satan? They are *lying* wonders.* Did our Lord say, that the signs

* 2 Thes. ii. 9.

and wonders to be exhibited by these false prophets, would be of a very imposing character? Yes; "insomuch, that, if it were possible, they shall deceive the very elect." Who are the elect? See ver. 22. Were the early Christians very stedfast in their profession? Yes; it was accounted a most unlikely thing, that any of them should apostatize. What is it to apostatize? See ver. 10. Is it not possible to deceive the elect? They cannot be finally nor totally deceived. But do not the words of our Lord, ver. 11, declare that many would be deceived? Yes; many unsound professors would be deceived and destroyed. Do we not also read of some who fell away from Christ, making shipwreck of faith and of a good conscience?* Yes; but their faith was never sincere and genuine.† If, then, the elect of God cannot be deceived, so as finally to fall away from Christ, why need they watch, or take heed to their ways? Because the *privilege* of election is only known by the *fruit* of election. What is the privilege of election? *Inviolable safety* in God's keeping.‡ And what is the fruit of election? *Persevering obedience.*§

25. What did our Lord further declare to his disciples? "Behold, I have told you before." What did he mean by saying, "Behold, I have told you before"? That they would have an opportunity of comparing his words with the events which he had predicted.

* Luke viii. 13. and 1 Tim. i. 19. † 1 John ii. 19.
‡ John x. 29. & xvii. 11. § 1 Pet. i. 2. & 1 Cor. xv. 58.

26. What practical use were the disciples to make of the foreknowledge thus imparted? "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Who are here represented as speaking? Jews, who, in their distress, would look for Messiah to appear, as a temporal deliverer. Why would they say, "He is in the desert"? Because several false prophets would appear, and draw multitudes into the wilderness, promising them deliverance from the Roman power. Why would it also be said, "He is in the secret chambers"? Because other impostors would go with their followers into private dwellings or hiding-places, there expecting signs of deliverance. How was every such declaration to be received by the disciples? Our Lord said, "Go not forth," and "Believe it not." Why were they forbidden to go into the desert to see whether it were so or not? Because it would be an act of unbelief, and their lives would thereby be endangered. Were those false Christs destroyed? Yes; and all who followed them were slain, or taken prisoners.

27. What truth did our Lord proceed to show to his disciples? That his coming would be in a very different manner, and for a very different end, from what they expected. What did he say of that event? "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Of whom did our Lord speak under the title of the Son of Man?

Of himself. Why did he call himself the Son of Man? See xiii. 37. To what coming did our Saviour here refer? To his coming in judgment upon the Jews. To what is that coming compared? To the lightning. Why did our Lord compare his coming to the lightning? Because his judgments would be swift and destructive. What further idea is conveyed, by the imagery of the lightning flashing from east to west across the face of the heavens? That this coming of the Son of Man would neither be "in the desert" nor "in the secret chambers;" but visible to all, and fatal to multitudes.

28. Did our Lord signify by what means his coming would be accomplished? Yes; by means of troops of soldiers, who would be as strong and fierce as eagles. How is that idea expressed? "For wheresoever the carcase is, there will the eagles be gathered together." What does "the carcase" denote? The abandoned state of the Jewish people. And what do "the eagles" denote? That their enemies would be cruel as the fiercest birds of prey. Was it uncommon to say, that where the carcase is, there will the eagles be gathered together? No; it was a well-known proverb. What rendered it peculiarly suited to the present subject? The fact, that the Romans carried ensigns or banners surmounted with eagles.

29. What exact period of time is here mentioned? "Immediately after the tribulation of those days." What days? The days when Jerusalem should be

destroyed by the Romans. Wherein did the tribulation of those days consist? See ver. 21. What did our Lord predict would take place "after the tribulation of those days"? "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Are these things to be understood *literally?* No; the language is figurative or symbolical. What do you mean by symbolical? That which is expressed by symbols. What are symbols? Signs of things, employed to represent the things themselves. What are the signs here used? The sun, the moon, and the stars. How do you know that these things are employed as signs? Because they are frequently so used in the prophecies of the Old Testament.* What do "heaven," and "the powers of the heavens" signify, when used symbolically? Some government or ruling power. What government is here intended? That of the Jews. What do the darkening of the sun and moon, and the shaking and falling of the stars, denote? Changes in church and state, with the overthrow of empires. What particular changes are represented in this passage? The removal of the Jewish dispensation, and the downfal of the Jewish state. How do you know that these are the events intended? Both from the time specified, and the symbols employed. What is the precise time specified? "Immediately after

* See Isaiah xiii. 9, 10. Ezek. xxxii. 7, 8. Joel ii. 30, 31.

the tribulation of those days." Did the events which followed agree with the symbolical language of the text? Perfectly. What objection is there to our understanding these terms in their *literal* sense? The powers of heaven were not really shaken—and therefore the words must be symbolic in their meaning.

30. What did our Lord say should then appear? "Then shall appear the sign of the Son of Man in heaven." What is meant by "the sign of the Son of Man in heaven"? The approach of an invading army, to take vengeance upon the Jewish nation. What was the literal sign which the Jews expected? Some wonderful appearance in the sky, ushering in the triumphal reign of their Messiah. Were the Jews always requiring and expecting signs? Yes.* What did our Lord say would take place, when he should display his power and vengeance upon his enemies? "Then shall all the tribes of the earth mourn." Is "the earth," here, to be taken in its widest sense? No; it means the *land*, i. e. Judea.† Are there any other passages of Scripture, in which the word "earth" is used in this acceptation? Yes.‡ Who are meant by "the tribes of the earth" or of the land? The Jews, or the twelve tribes that sprang from the sons of Jacob. What would this mourning denote? The anguish of those who had rejected the Saviour. What is the exact import

* See Isaiah xxxviii. 22. John iv. 48. & 1 Cor. i. 22.
† Zech. xii. 12. ‡ 1 Kings xviii. 1. Rom. ix. 28, &c.

of the word "mourning" in this passage? It denotes that they would *beat upon their breasts*, as persons frantic with grief. What would occasion this bitter distress? The awful experience of God's avenging justice. What event would take place during this season of public calamity? "And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Are we to understand, that the Son of Man would then actually appear in the clouds of heaven? No; the language is symbolical. What do you mean by symbolical? See verse 29. Of what is a cloud the symbol? Of a vast multitude.* What are the multitudes here represented by "clouds?" The Roman legions. What is a legion? A vast body of soldiers.

31. What did our Lord further predict concerning the Son of Man? "And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." What do these words set forth? The means, that should then be used, for the spread of the Christian faith. What is the meaning of the word "angel"? Messenger. Who would send his angels, or messengers? "The Son of Man." What messengers are here intended? The Apostles and Evangelists. What is an Apostle? See viii. 14. What is an Evangelist? One who publishes glad tidings. Was every Apostle an Evangelist? Yes. Was every Evan-

* See "cloud" in the sense of *multitude*, Isaiah lx. 8. & Heb. xii. 1.

gelist an Apostle? No; there were only twelve, who had the peculiar commission and authority of Apostles. What was the trumpet with which these angels were to be sent forth? The report of the Gospel. What is the report of the Gospel? That God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* What effect would follow the publication of this gracious message? That a Church would be gathered unto the Lord Jesus Christ, composed of the "elect" of all nations, and kindreds, and people, and tongues.

32. Did our Lord say any thing to point out the period when these things should take place? Yes; he described it plainly. Why did our Lord give particular indications of the time when these predictions would be fulfilled? Because the disciples had enquired: *When* shall these things be? In what manner did our Lord proceed to answer that inquiry? He taught them by a parable. What is a parable? See xiii. 3. From what object, in nature, did our Lord select his imagery? From the fig-tree. Why, from the fig-tree? Because it was a most suitable image; and our Lord could see many fig-trees growing near him, as he sat on the mount of Olives. Did Jesus usually draw his lessons from surrounding objects? Yes.† What is here said of the fig-tree? "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh."

33. What is the application of the parable? "So

* 2 Cor. v. 19. † See Mat. v. 14. &c. &c.

likewise ye, when ye shall see all these things, know that it is near, even at the doors." What is meant by "all these things" which they should see? All the calamities that were coming upon the Jews.* And what might be known to be near, whenever those predicted calamities should take place? The kingdom of God.† What is the kingdom of God, in this sense? The reign of Messiah, or the the Gospel dispensation.

34. What more did our Lord say, to point out and limit the time of the fulfilment of these predictions? "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." What is the meaning of "Verily"? See v. 18. What is a generation? See xii. 41. What particular generation must have been intended by our Lord? The race of Jews living at that time. Did our Lord mean to say, that *all* the Jews of his time should live to see those things fulfilled? No; but those things were to happen so soon, that many, then living, would see their accomplishment. What may we learn from this declaration of our Lord? That it cannot be right to apply any of the foregoing verses to the end of time and the day of judgment. Why so? Because, whatever may be their *import*, the TIME of their fulfilment is clearly limited. Limited to what? To the lifetime of those, who were contemporary with Christ and his Apostles.

* See verse 21. † Luke xxi. 31.

35. How did our Lord further confirm the faith of his disciples in the truth of these declarations? "Heaven and earth shall pass away, but my words shall not pass away." What did the Jews believe concerning the heaven and earth passing away? That such a thing could never be. What did our Lord tell them to regard as truly impossible? That his words should pass away unfulfilled. Would the phrase here employed convey that sense to the mind of the Jews? Yes. How so? They had no stronger way of expressing impossibility than by an allusion to the passing away of heaven and earth.*

36. What more could the restless curiosity of the human mind desire to know, concerning the period of Christ's coming and kingdom? The very day of the year, and the hour of the day, when these things should be fulfilled. Did our Lord ever give sanction to unbridled curiosity? No; he often repressed it.† How did he repress it, on the present occasion? By saying: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

37. To what did our Lord compare the moral aspect of the times that were coming upon the Jews? To the days of Noe. Who was Noe? Noah, who was saved at the deluge. What is declared concerning the days of Noe? "As the days of Noe were, so shall also the coming of the Son of Man be." Of whom did our Lord speak under the title of the

* See v. 18. † John xxi. 21, 22. & Acts i. 6, 7.

Son of Man? See verse 27. To what coming did he here refer? See verse 27.

38. What description is here given of the days of Noe? "In the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Is there anything wrong in simply eating and drinking, marrying and giving in marriage? No. Why, then, are these things spoken of, as marking the character of the age? Because the people thought of nothing but sensual gratification.

39. What was the consequence of such a sensual and ungodly manner of life? They "knew not, until the flood came, and took them all away." Knew not what? That death and endless ruin were at hand. Had they never heard that the flood would come, and that there was no safety but in the ark? They must have heard these things; for Noah was a preacher of righteousness among them.* Why then did they not foresee and prepare for the coming danger? Because they were disobedient.† What event did our Lord say would surprise the ungodly, as much as did the flood, in Noah's time? "So shall also the coming of the Son of Man be." In what respects would the destruction of Jerusalem be like the flood in Noah's time? It would be equally unlooked for and overwhelming.

40. What did our Lord then declare, for the comfort of his faithful followers? The doctrine of a particu-

* 2 Peter ii. 5. † 1 Peter iii. 20.

lar Providence. What do you mean by *particular* Providence. The special care which God takes of his believing people. How is that doctrine here illustrated? "Then shall two be in the field; the one shall be taken, and the other left." What time is meant by "then"? The time of those judgments so often mentioned in this chapter. Who are supposed to be in the field together, when the Roman armies were marching towards Jerusalem? Two men who were Jews. Was it likely that any men would be in the field at such a time? Yes; for the enemy would come suddenly.* What would these men be doing in the field? Cultivating the land. What would become of them? "The one shall be taken, and the other left." What is meant by "The one shall be taken, and the other left"? The one shall be slain, and the other allowed to escape. Which of the two would be slain? The unbeliever. And which would be allowed to escape? The disciple of Christ. Would the Roman soldiers know why they slew the one and spared the other? No. How then is such discrimination to be accounted for? By the restraining power of God, put forth on behalf of his servants. Did none of the Christians fall by the sword of the Roman conquerors? No; they were preserved, according to the word of the Lord.†

41. How would the doctrine of a particular Providence be further illustrated? "Two women shall be grind-

* As lightning, verse 27. † Luke xxi. 18.

ing at the mill; the one shall be taken, and the other left." Who were employed, in the East, to grind corn? The lowest class of female servants. Was it hard work? Yes; very laborious. What kind of mills were used? Hand-mills, composed of two stones. Had they no other kind of mills? The Jews had no windmills, and very few water-mills. What is said of the two women, who would be grinding at the mill? "The one shall be taken, and the other left." What is meant by "The one shall be taken, and the other left"? See ver. 40. What idea does this verse convey, that was not expressed in the former? That the poorest, and meanest of Christ's followers should not be overlooked and suffered to perish.

42. What exhortation did our Lord then give to his disciples? "Watch therefore; for ye know not what hour your Lord doth come." Is the exhortation to watch equally applicable to us? Yes. But if this coming of the Lord refers to his coming in judgment upon the Jews eighteen hundred years ago, how can the watchfulness, required in the text, be required of *us*? Because our Lord will come to us as assuredly as he came to the Jews of old. Did he then come *personally*, to the Jews? No; he came *instrumentally*, by the Roman legions.* And will he also come, instrumentally, to us? Yes. How? By death. Is death ever spoken of in

* See x. 23.

Scripture as the coming of the Lord? Not in the prophetic parts of Scripture, but in several of the parables. Mention some parables, in which death is represented as the coming of the Lord. It is so in the following parables of the Steward, the Virgins, and the Talents.

43. What did our Lord say further, to show the necessity of watchfulness? "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." What is the truth taught in these words? That when men are aware of danger, they always watch and guard against it.

44. How did our Lord apply that sentiment? "Therefore be ye also ready." Ready for what? For death and eternity. What is the consideration urged to prevent delay? "For in such an hour as ye think not, the Son of Man cometh." Did our Lord dismiss the subject of watchfulness with these words? No; he enforced it by several parables.

45. Which is the first of these parables? That of The Steward. What is a steward? See xx. 8. How does the parable of the steward begin? "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Who is here meant by the steward? The Evangelist or Pastor, whose office it is to feed the church of God.* What are the proper charac-

* Acts xx. 28.

teristics of such a person? He must be "faithful and wise." What is meant by his being "faithful"? His not shunning to declare the whole counsel of God.* What is the surest proof of his being "wise"? His winning souls to Christ.† Can a minister win souls to Christ at pleasure? No; God giveth the increase;‡ but every man's work shall be made manifest, of what sort it is.‖

46. Will all be alike approved? No. Who will meet the master's approbation? "Blessed is that servant, whom his lord when he cometh shall find so doing." Doing what? The duties of his office.

47. How will the diligent steward be rewarded? "Verily I say unto you, That he shall make him ruler over all his goods." What does this part of the parable show? That the laborious minister of the Gospel will have a large reward.

48. Are all stewards "faithful and wise"? No. What contrary case is here supposed? That of an evil, or disobedient servant. How is the case put? "But and if that evil servant shall say in his heart, My lord delayeth his coming." What is it to say a thing in the heart? To think it. Would it be right to entertain such a thought of God, as if he were slack concerning his promise?§ No; it is the error of the wicked to think so.¶

49. Is there a correspondence between what a man says

* Acts xx. 27. † Prov. xi. 30. ‡ 1 Cor. iii. 6. ‖ 1 Cor. iii. 13.
§ 2 Pet. iii. 9. ¶ 2 Pet. iii. 17, viewed in connexion with ver. 3, 4, & 9.

in his heart, and the quality of his actions? Yes. How is the conduct of the evil-minded steward described? "And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Would he behave himself thus, if he believed that his lord was at hand? No. What does this part of the parable teach us? To keep in mind that the coming of the Lord draweth nigh.* Of what use will that persuasion be? It will check sin, and quicken holy diligence.

50. How will the idle, worthless steward be surprised? "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." When the wicked man sees his lord approach—what will he wish? That he had been prepared for his appearing.

51. Can he not then begin to prepare? No; it will be too late. Will his folly and ill-desert be manifest? Yes. What will be his doom? His lord "shall cut him asunder, and appoint him his portion with the hypocrites." What is a hypocrite? See ii. 8. Was this man a hypocrite? Yes. How so? He pretended to give meat to his lord's household, yet he cared for nothing but his own sinful appetites. How is the place appointed for hypocrites represented? "There shall be weeping and gnashing of teeth." What does this "weeping" denote? See viii. 12. And what is implied in "gnashing of teeth"? See viii. 12.

* James v. 8.

CHAPTER XXV.

What does the twenty-fifth Chapter of this Gospel contain?

1. THE PARABLE OF THE VIRGINS.
2. THE PARABLE OF THE TALENTS.
3. A DESCRIPTION OF THE LAST JUDGMENT.

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1. What are we to understand by "then"? The time of the Lord's coming, when he will call his servants to account. What is "the kingdom of heaven"? The Gospel dispensation. Is the phrase here used to express the Gospel dispensation itself, or the subjects of that dispensation? The subjects of that dispensation. To what is the kingdom of heaven likened? "Unto ten virgins, who took their lamps, and went forth to meet the bridegroom." Whither was the bridegroom coming? He was bringing home his bride on the night of their marriage. Who were the virgins who went out to meet him? His young female relatives and friends. Why did they go forth to meet the bridegroom? That they might welcome the bride to her new home, and gladden the occasion with their rejoicings. Why did they carry lamps with them? To enlighten the darkness, and give brilliancy to the scene.

2. What were the characters of the ten virgins? "Five of them were wise, and five foolish." Was this difference discernible in their outward appearance? No; each one carried her lamp; and they all *seemed* to be friends of the bridegroom. How then did the difference appear? In their opposite conduct.

3. How did the foolish virgins act? "They that were foolish took their lamps, but took no oil with them." Of what use were their lamps without any oil? Of no use but to make a fair show in the day-light. When would their empty pretensions be exposed? When the shades of darkness surrounded them, and the bridegroom was at hand.

4. How did the wise virgins act? "The wise took oil in their vessels with their lamps." Is wisdom profitable? Yes; the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.* Is it much to be desired? Yes; all the things that may be desired, are not to be compared unto it.† Wherein did the wise virgins show their wisdom? In providing themselves with oil for their lamps.

5. In the mean time what did the bridegroom do? He "tarried." Where did he tarry? At the house of the bride's father. Did he tarry longer than he should have done? No; but longer than the virgins expected. While he thus delayed, what did the virgins do? "They all slumbered and

* Prov. iii. 14. † Prov. viii. 11.

slept." Was that right of them? No; they should have watched for the coming of the bridegroom.

6. What occurred to rouse the virgins? "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." What effect had this sudden cry? It caused surprise and confusion, on the part of the virgins. Why so? Because it found some of them drowsy, and others asleep.

7. What did they all do? "Then all those virgins arose, and trimmed their lamps." What is meant by trimming their lamps? Snuffing the wicks, and putting in a supply of oil.

7. Did they all succeed in making their lamps burn? No; the foolish virgins would have poured in oil, but their vessels were empty. What did they, then, do? "The foolish said unto the wise, Give us of your oil; for our lamps are gone out." How could their lamps be gone out, when they had never been properly lighted? Because when they set fire to the wick, the light expired immediately, for want of oil.

9. How was the request of the foolish virgins entertained by their companions? "The wise answered saying, Not so; lest there be not enough for us and you." What advice did they add to this refusal? "But go ye rather to them that sell, and buy for yourselves." Ought they not to have done that before? Yes; it was too late to prepare for the coming of the bridegroom when he was at hand.

10. While they went to buy, what took place? "The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." What is meant by the marriage? The nuptial feast. Who were they that were ready, and that went in to the feast? The wise virgins, whose lamps were lighted. And why was the door shut upon the company? To prevent the intrusion of strangers.

11. What happened after this? "Afterward came also the other virgins, saying, Lord, Lord, open to us." What other virgins were these? The foolish virgins, who were not ready when the bridegroom came.

12. How was their application received? "But he answered and said, Verily I say unto you, I know you not." What did he mean by saying "I know you not"? You are not my friends; neither will I acknowledge you as such.

13. What is our Lord's application of the foregoing parable? "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Do these words furnish a key to the parable? Yes. Who, then, is meant by the bridegroom? The Lord Jesus Christ. Who are meant by the wise virgins? The true disciples of Christ. And who are meant by the foolish virgins? Those who appear to be Christians, but are not really such. What are we to understand by the lamps, which they all had? The profession of religion. What is it that makes such a profession bright and shining? The grace of God in the heart.

Have all professors of religion the grace of God in their hearts? No; some are like the foolish virgins, who "took their lamps and took no oil with them." How will it be with such persons at death? Their lamps of profession will go out, and the Saviour will disown them. What should *we* now do, to avoid being disowned by the Lord at his coming? We should prepare to meet our God, and watch for his coming. If he find us ready, what will be our blessedness? We shall enter in, with him, to the marriage-supper of the Lamb.*

14. What begins at this verse? The parable of the Talents. Does this parable teach the same lesson as the former? Not exactly. What is the difference between them? The parable of the virgins teaches what we ought to do for our own souls; the parable of the talents shows what we ought to do for the glory of God and the good of others. What are the words here printed in Italics? "*The kingdom of heaven.*" Why are these words so printed? Because they are not in the original. Why then are they inserted at all? Because the sense requires that some words should be supplied. How would the sense be better supplied than by "the kingdom of heaven"? By reading, *The Son of man* is as a man travelling, &c. Why so? Because the comparison relates to the Son of man. Who is the Son of man? See xii. 32. To whom is the Son of man here compared? He is "as a man travel-

* Rev. xix. 9.

ling into a far country, who called his own servants, and delivered unto them his goods." What does his travelling into a far country denote? The season of personal absence from his church. What are we to understand by his calling his servants, and delivering to them his goods? That the Lord bestows upon mankind diversities of gifts, dividing to every man severally as he will.*

15. How did he distribute his favours? "Unto one he gave five talents, to another two, and to another one." What sort of talents were these, in the literal sense of the parable? The most valuable coins current among the Jews. What might be the value of a single talent in English money? A little more than £340. Why did the master of the family give to one five talents, to another two, and to another only one? Because he would give "to every man according to his several ability." Having thus dispensed his favours, what did the lord of these servants do? He "straightway took his journey." What was the duty of his servants during their lord's absence? To trade with their master's money, and depend on him for a free reward. How so?—would they not be entitled to a recompence for their service? No; for they themselves were the property of their lord, and their most diligent service was due to him. What are the talents with which the God of heaven and earth endows his rational creatures? They are various,

* 1 Cor. xii. 4 and 11.

including all means and opportunities of glorifying God, and of doing good to our fellow-men. Mention some of these talents. Money is a talent; so is influence; also mental power; and the grace of the Holy Spirit. Are these talents variously distributed? Yes; some have money, but have no mental power; others have influence, but no silver and gold; and so on. What is it our duty to do with the talent, or talents, that are entrusted to us? We should improve them to the glory of God, and the good of our fellow-creatures.

16. How did one of the servants act, as mentioned in the parable? "Then he that had received the five talents went and traded with the same, and made them other five talents."

17. What course did another of the servants pursue? "And likewise he that had received two, he also gained other two." Was this servant equally diligent with the former? Yes. How so? The proportion of two to two is equal to that of five to five. Was there, then, any difference between these two servants? Not in point of faithfulness; but only in the measure of their ability. Shall we be approved of God according to our abilities, or according to our faithful and diligent employment of those abilities? According to our faithful and diligent employment of them.

18. There was yet another servant in the same household—how did he act? "But he that had received one (talent) went and digged in the earth, and hid

his lord's money." Why did he hide it? Because he was too idle to make any good use of it.

19. "After a long time" what happened? "The lord of those servants cometh, and reckoneth with them." What is meant by reckoning with them? Taking account of what they had done. Why is it said to be "after a long time"? Because this final settlement was neither rash, nor out of season. When will our Lord reckon with us? At the day of judgment.*

20. Which of the servants came first to give up his account? "He that had received five talents." Did he come to his lord with mere empty professions? No; he "brought other five talents." How had he acquired other five talents? By a diligent use of the five talents that he possessed. What did he say to his master? "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." Was this the language of boasting or self-dependence? No; it was a correct statement of what his lord's money had yielded. Did the servant take no credit to himself for what he had done? No; for not he that commendeth himself is approved, but whom the Lord commendeth.†

21. Did his lord commend him? Yes. What did he say? "Well done, good and faithful servant: thou hast been faithful over a few things, I will

* Rom. xiv. 12. † 2 Cor. x. 18.

make thee ruler over many things: enter thou into the joy of thy lord."

22. Who came next to give up his account? "He that had received two talents." And what did he say? "Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them."

23. What did his Lord say to this servant? "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Is the sentence of approval the same in this instance as in the former? Precisely the same. Why is it so? Because these two servants had been equally faithful and diligent. Was the reward equal to the services which they had rendered? It far surpassed them; for they had been faithful over a *few* things, and their lord made them rulers over *many* things. What is that joy, into which the faithful servant of God is admitted when his work is done on earth? It consists in being with Christ, and beholding his glory.*

24. What account did the other servant render? "Then he which had received the one talent came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." What do these expressions show? That this servant entertained evil thoughts of his master. What evil thoughts

* John xvii. 24.

are couched in the words he used? That his master was cruel, and expected impossibilities. What is the cause of that aversion to God, which is so often displayed in the language and behaviour of sinners? Evil thoughts of his character and government. Is the Most High a hard master? No; the Lord is gracious and full of compassion: slow to anger, and of great mercy.* If men knew him as he is, how would they speak of him? They would abundantly utter the memory of his great goodness, and sing of his righteousness.†

25. What more did the faithless servant say? "And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." What made this servant afraid? The consciousness that he had wronged his master. How had he wronged his master? By not improving the talent entrusted to him. Why did he so unblushingly declare that he had hid his lord's money? Because he thought it was not so unpardonable to hide the money, as it would have been to squander it away. How do the impenitent always seek to justify themselves? By insinuating, that they are not so bad as they might have been, or as some others. Is there any value in such pleas? No; they are worse than vain; they are impious.

26. What did the master pronounce concerning the character of this servant? "Thou wicked and slothful servant." Why did his lord call him

* Psalm cxlv. 8. † Psalm cxlv. 7.

"wicked"? Because he attempted to excuse himself by casting unjust reproach upon his master. And why did he call him "slothful"? Because he had buried his lord's money, instead of turning it to good account. What more did his lord say? "Thou knewest that I reap where I sowed not, and gather where I have not strawed." Do these words imply that he really was a hard master? No; the master repeated them to prove that his servant was guilty by his own shewing.* In what manner are sinners often convicted of guilt? By their own words.*

27. According to this servant's own words, what had he to expect? That his master would look for some increase for the outlay of his property. Having such an expectation, what does his master tell him he ought to have done? "Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury." What is usury? Increase; or money paid for the use of money. What is meant by putting it to "the exchangers"? Putting it into the bank.† What is the bank? A place where money may be deposited to gain a profit upon it. If there was such an opportunity of turning his master's money to a profitable account, what must we conclude in reference to this slothful servant? That he was without excuse. Is it for want of opportunities of usefulness, that so many people are found burying their talents of time, money, influence, or

* Luke xix 22. † Luke xix. 23.

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The day of Judgment. Who will be the Judge in that day? "The Son of Man." Who is the Son of Man? See xii. 32. What is here described concerning him? His second and last advent. How is it described? "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Did he not come in his glory at his first advent? No; he came in the form of a servant,* and had not where to lay his head.† How will he appear at his next coming? As the great God, even our Saviour.‡ What is meant by his then sitting upon the throne of his glory? That his dominion will be complete, and his triumph universal.

32. Who will then be gathered before him? "All nations." For what purpose? To be judged, and rewarded, according to individual character. How is the commencement of that day's proceedings described? "And he shall separate them one from another, as a shepherd divideth his sheep from the goats." Why is such a formal separation represented? To show, that there will be no confounding of character, but that every one will stand, at last, in his own lot.‖

33. Into how many classes will mankind then be divided? Into two classes. What are the two classes here signified? The righteous, and the wicked. To what are the righteous compared? To sheep. Why are the righteous represented as

* Phil. ii. 7. † Matt. viii. 20. ‡ Tit. ii. 13. ‖ Dan. xii. 13.

sheep? Because they resemble sheep in meekness and in usefulness. To what are the wicked likened? To goats. Why are the wicked represented as goats? Because they often mingle with the sheep, but are not like them. Does the shepherd sometimes separate the sheep from the goats? Yes. What is such a division here employed to represent? The final separation of the righteous from the ungodly. How is that separation described? "And he shall set the sheep on his right hand, but the goats on the left." * Will no mistake be made in the separation of so large a multitude? No; not a single saint will be missing from the right hand of the Judge, nor one unconverted sinner from the left. What do you infer from this? That Christ, the Judge, is omniscient.

34. What is the Judge here called? "The King." Is this the Son of Man, spoken of ver. 31? Yes. Why is he now called "The King"? Because he will sit upon his throne, and his sentence will be irreversible. To whom will he first address himself? "To them on his right hand." Who are they? The righteous. What will the King say to them? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What does the word "Come" denote? Approbation and acceptance. Why does the King call them "ye blessed of my Father"? Because the Father loved

* An allusion to the custom of the Sanhedrim, where the Jews placed those who were to be acquitted on the right, and those to receive sentence of condemnation on the left hand.

them,* and gave them to the Son.† Why are they called to inherit a "kingdom"? Because the idea of a kingdom denotes honor, wealth, and pleasure. Why is the future happiness of the saints called a kingdom "prepared" for them? Because it is adapted to their new nature and high destination.

35. Is the King represented as assigning any reasons for thus rewarding his saints? Yes; he said: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

36. What more did he say? "Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Do we read of some favored individuals whose privilege it was to minister to the personal relief and comfort of the Lord Jesus Christ? Yes.‡ Has it been in the power of his saints, in all ages, to perform such acts of kindness to him personally? No; those only who lived in Judea, when Christ was upon earth, could so minister to him.

37. Such being the case, what will the righteous answer? "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?"

38. What more will they say? "When saw we thee a stranger, and took thee in? or naked, and clothed thee?"

39. And what more? "When saw we thee sick, or in prison, and came unto thee?"

* 1 John iv. 10. † John xvii. 9, 11, 12. ‡ Luke viii. 2, 3.

40. What will then be the King's reply? "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What is the meaning of the word "Verily"? See v. 18. To whom does our Lord refer, as "one of the least" of his brethren? To any true believer, however weak his faith. Why did he say, "Ye have done it unto me"—as if *He* were the object of kindness shown to such a weak believer? To show that he accounts that which is done to a disciple, in the name of a disciple, as if it were done to himself, personally. What may we learn from this declaration? The deep interest, which the Lord Jesus Christ takes in the meanest of his followers.

41. To whom will the Judge then turn? To them on the left hand. What will he say to them? "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Why are they commanded to depart? Because the evil shall not dwell with God.* Why are they pronounced to be "cursed"? Because the favour of God was withdrawn from them, and his curse would abide on them for ever. What does the term "fire" denote? See xviii. 8. Why is it said, that this fire was "prepared for the devil and his angels"? To show that God, having provided for the salvation of sinners of mankind, did not prepare the fire of hell for *them*.

* Psalm v. 4.

How is it then, that the ungodly of mankind will be condemned to that state of misery, which was prepared for the devil? Because they who, like the devil, persist in rebellion against God, deserve to share the same punishment.

42. What special reasons are here assigned for their condemnation? "For I was an hungred and ye gave me no meat: I was thirsty and ye gave me no drink." Who says this? The King.

43. How does the charge against them proceed? "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Was this a heavy charge against the condemned? Yes. What do these facts discover? A total want of love to the King, and of zeal for his interests. Is it ever intimated in Holy Scripture, that the mere want of love to Christ will be accounted worthy of such severe punishment? Yes; it is written, If any man love not the Lord Jesus Christ, let him be accursed.* Why is such a penalty attached to the want of love to Christ? Because, not to love the Son, is the highest proof of disobedience to God who sent him.

44. What excuse will the wicked endeavour to make for themselves? "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Can this charge be denied? No; it is too true.

* 1 Cor. xvi. 22. "Anathema" means *a curse;* and "Maran-atha," *our Lord cometh:*

45. How will it be brought home to their consciences? "Then shall he answer them, saying, Inasmuch as ye did it not to one of the least of these, ye did it not to me." The least of whom? Of Christ's brethren.* Whom does our Lord regard as his brethren? His disciples.† How then does he view any neglect of his disciples? As a decided proof of want of love to himself. Will it be punished, as such? Yes; unless judgment is averted by timely repentance, and faith in the blood of Christ.

46. The sentence being pronounced—what will take place? "And these shall go away into everlasting punishment: but the righteous into life eternal." If, in both cases, the sentence is according to *works*, how can salvation be of faith? The existence of good works proves the existence of faith; and the absence of good works proves the absence of faith. How then are we justified? Our persons are justified by faith; and our faith is justified by good works. What is the object of faith, by the virtue of which we are accounted just before God? The Lord Jesus Christ, in his person, offices, and finished work. Will the punishment of the wicked be truly awful? Yes; it will be awful beyond conception. Will it ever end? No, never; it will last as long as the happiness of the righteous, that is, *for ever*.

* Ver. 40. † See xii. 49.

CHAPTER XXVI.

What does the twenty-sixth Chapter of this Gospel contain?

THE HISTORY OF OUR LORD, FROM THE TIME WHEN THE RULERS CONSPIRED AGAINST HIM, UNTIL HIS TRIAL AT THE BAR OF CAIAPHAS THE HIGH-PRIEST.

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1. Who is here mentioned? "Jesus." What is said of him? That he had finished all these sayings. All what sayings? Those contained in the two preceding chapters. To whom had those sayings been addressed? To his disciples. Where was our Lord when he uttered those sayings? He was sitting on the mount of Olives. Did he pause awhile, after finishing those sayings? Yes. When did he further address his disciples, on another subject? As they proceeded on their way to Bethany.
2. What did he say to them? "Ye know that after two days* is the feast of the passover." What was the feast of the Passover? See xix. 1. What event did our Lord speak of, in connexion with the Passover? "The Son of man is betrayed to be crucified." How could our Lord say, "The Son of

* Four of the *six* days mentioned John xii. 1. being just at a close.

man *is* betrayed," as if he had already been in the hands of his enemies? Because he knew the plot that was formed against him, and which was ripe for execution. Did not the perfect foreknowledge of our Lord add greatly to the amount of his sufferings? Yes; the anticipation of pain is very trying to human nature. Did our Lord shrink, on that account, from what was before him? No; he spoke with calm determination of what he had to endure. What memorable portion of our Lord's history is here brought to a close? The last day of his public teaching.

3. Who met in council at this time? "The chief priests, and the scribes, and the elders of the people." Who were the priests? See ii. 4. Who were the chief priests? See ii. 4. Who were the scribes? See ii. 4. Who were the elders of the Jews? See xv. 2. Where did they all meet? At "the palace of the high-priest." Who was high-priest at that time? "Caiaphas." What were the duties of the high-priest's office? To make an atonement, on the great day of expiation;* and to consult Jehovah, by Urim and Thummim.† What was Urim and Thummim? An extraordinary means by which God revealed his will. What was the assembly of priests, scribes, and elders, called? The Sanhedrim, or great council of the nation. Who was president of the assembly? The high-priest.

4. What was the business which brought them toge-

* Levit. xvi. 30. † Exod. xxviii. 30. Numb. xxvii. 21.

ther on this occasion? "They consulted that they might take Jesus by subtilty, and kill him." What is subtilty? Slyness, or craftiness. If a man is really chargeable with some crime, how should the law be put in force against him? Openly and fearlessly. But if he cannot be justly accused, what is the guilt of those who plot against his life? That of murder. What made these men so full of malice against Christ? They were envious of him, and dreaded lest his doctrines should destroy their power.

5. What did they say, as to the time of putting their plan into effect? "But they said, Not on the feast *day*, lest there be an uproar among the people." What is meant by the feast day? The time of the feast. Of what feast? The Passover. How long did that feast last? Seven days, from the evening of the paschal sacrifice. Can the term "feast *day*" comprehend a week? No; the word "day" is not in the original, but is put in to signify the *time* of the feast. Who were the people, that they feared would make an uproar, if they should apprehend Jesus? The inhabitants of Judea, and especially the Galileans. Why did they fear opposition from the inhabitants of Judea? Because the common people heard him gladly,* and many believed on him.† And why did they especially fear the Galileans? Because our Lord was still better known and more popular among *them*.‡ Was

* Mark xii. 37. † John xi. 45. ‡ John iv. 45.

not Galilee a great way from Jerusalem? Yes; but the Galileans came up to the feasts, and multitudes of them were in Jerusalem at this time. Does it appear that our Lord's apprehension and trial were put off till the feast was over? No. How was that, seeing that the authorities intended, through fear, to put it off for a few days? Because Judas came immediately and proposed (when he should find an opportunity) to deliver him into their hands.*

6. Where was our Lord, during this time? At Bethany. What was Bethany? See xxi. 17. With whom did Jesus generally lodge when at Bethany? With Lazarus and his sisters. Where was he visiting on this occasion? At "the house of Simon the leper." Do we know any thing of the history of this Simon? No; but, from his being called "the leper," it is thought, that he was one who had experienced the healing power of Christ. What entertainment did Simon give our Lord? A supper. How do you know that? It is so stated by the Evangelist John.† But was not that supper *six* days before the passover, that being the time referred to in the context?‡ No; the context mentions the time when our Lord *came to Bethany*, which might be several days before they made him a supper. Who served at the supper? Martha. How came she to serve, in a house that was not her own or her brother's? Perhaps she offered to serve; for

* Ver. 14, 15. † John xii. 2. ‡ John xii. 1.

she took particular delight in showing honour to Christ in that way.* Is mention made of any one who sat at the table? Yes; Lazarus, whom Jesus had raised from the dead.†

7. What does Matthew say took place on this occasion? "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat." Who was this woman? Mary, the sister of Lazarus and Martha.† What is alabaster? A marble of singular smoothness and transparency. What kind of box was this? In shape like a flask, or oil-cruise. What did it contain? "Very precious ointment." Of what was the ointment composed? Of spikenard.‡ What is spikenard? A fragrant oil extracted from an Indian plant. How much did the flask contain? As much as weighed a pound.† Was it a thick substance, such as we call ointment? No; it was in a fluid state, though somewhat thicker than oil. How do you know that it was in a *fluid* state? Because it was "poured" out. Who poured it out? Mary. What did she first do, before she could pour it out? She brake the box, or flask, which contained it.‡ What is meant by her breaking the box? That she opened it—probably by knocking off the narrow neck. What did she then do with the oil? "She poured it on his head, as he sat at meat." On whose head? On the head of her Lord and ours.

* Luke x. 40. † John xii. 1—3. ‡ Mark xiv. 3.

Does not the Evangelist John say, that she anointed his feet? Yes. How can you explain this seeming discrepancy? It appears, that she first anointed his head, and then poured the remainder of the precious oil upon his feet.

8. Who saw her do this? Our Lord's disciples. With what feelings did they regard it? "They had indignation, saying, To what purpose is this waste?"

9. What more did they say? "For this ointment might have been sold for much,* and given to the poor." Are we told which of the disciples spoke for the rest, on this occasion? Yes; Judas Iscariot.† Did the others seem to approve of what he said? Some of them did.‡ What motive influenced the mind of Judas?—was it real concern for the poor? No; this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.‖ If he did not care for the poor, why did he put on such a mask of benevolence? To hide the covetousness of his heart. What is a person who thus puts on a mask? A hypocrite.

10. To whom were these remarks made, about waste, and the selling of the ointment? To Mary. Why were they not addressed to Jesus? Because the disciples had a secret consciousness, that they ought not to call that waste, which was spent in honouring Christ. What notice did our Lord take of what they said to the woman? "Why trouble ye the woman? for

* Mark xiv. 5. "for more than three hundred pence," about £10.
† John xii. 4, 5. ‡ Mark xiv. 4. ‖ John xii. 6.

she hath wrought a good work on me." In what respects was it a good work? It was refreshing to his body, as anointing always was in hot climates; and it was refreshing to his mind, as a proof of Mary's veneration, gratitude, and love.

11. Did our Lord condescend to justify himself in having allowed this expenditure of precious ointment upon his person? Yes; he said, "For ye have the poor always with you; but me ye have not always." What general truth do these words contain? That if a duty must be performed now or never, we should do it immediately. Did our Lord imply, that it is our duty to honour Him with the best of what we have? Yes; if we fail to honour Christ, it will be no excuse for us to say, that we have cared for the poor. Can *we* anoint the Lord, as this woman did? No; but the graces of faith, love, and holiness, yield a perfume more agreeable to him than that of all earthly spices.* What did he mean by saying, "Me ye have not always"? That his bodily presence would not long remain with his disciples on earth. How then are we to understand what he afterwards said, Lo, I am with you alway, even unto the end of the world?† Those words are a promise, that he would be with them spiritually and providentially. What is meant by the experience of Christ's spiritual presence? It is such a sense of his being *with* us, and working *in* us, as can only be understood by those who feel and enjoy

* Solomon's Songs iv. 10—16. † Matt. xxviii. 20.

it. Is it, then, a secret to the world? Yes; unconverted men cannot know it, because it is spiritually discerned.* Who, then, are favoured with the knowledge of it? The secret of the Lord is with them that fear him; and he will show them his covenant.†

12. What did our Lord further say respecting the anointing that had taken place? "For in that she hath poured this ointment on my body, she did it for my burial." Why did our Lord say this? To justify the conduct of Mary, as both seasonable and acceptable. What made it so *seasonable?* The fact that our Lord's burial was at hand; and the custom, among the Jews, of anointing the body, as a preparation for interment. And what made it so *acceptable?* The love which prompted her to this act of generosity. Is it likely that she knew of the near approach of the Lord's death, and meant this as significant of what was to happen? Perhaps not. Why then did Jesus say, "she did it for my burial"? To teach us, that nothing happens without design; though we may not always perceive the connexion of one event with another.

13. Did our Lord put special honour upon this woman for what she had done? Yes; he said, that the memory of it should be preserved and widely spread. How did he express that idea? "Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this

* 1 Cor. ii. 14. † Psalm xxv. 14.

woman hath done, be told for a memorial of her." Why was the incident to be thus perpetuated? To serve as an example and encouragement to all future saints. To what are we encouraged by her example? To every act by which we can testify our love to Christ. Will our acts of love to him be recorded? Yes; they will be written in a book of remembrance before the Lord.*

14. Did not our Lord's high commendation of Mary convey reproof to the disciples, who had found fault with her? Yes. Which of them felt offended? Judas Iscariot. What is the disposition of mind, that makes reproof insupportable? Pride. How did Judas resent the mortification inflicted on his pride? He rose up, left the house, and went hastily into the city. What city? Jerusalem. What did he do there? He "went unto the chief priests."

15. What was his business with the chief priests? To betray Christ. What prompted him to betray Christ? Malice. What is malice? A mingled feeling of anger and bitter hatred. How did he make his wicked proposal to the chief priests? He said unto them, "What will ye give me, and I will deliver him unto you?" How was it, that in the height of his indignation, he did not offer to give him into their hands without a bribe? Because covetousness was the master-passion of his soul. How did the chief-priests receive his proposal? "They covenanted with him for thirty pieces of sil-

* Mal. iii. 16.

ver." What is the meaning of "they covenanted with him"? They agreed to give him so much. When "pieces of silver" are mentioned in Scripture, what coin is to be understood? The shekel. What was the value of a shekel in English money? See xvii. 24. To what then would thirty shekels amount? To £3 15s. For what was that sum commonly paid? For the redemption of a captive slave. How is this transaction predicted in the Old Testament? So they weighed for my price thirty pieces of silver: a goodly price that I was prized at of them.*

16. When this wicked agreement had been made, what did Judas do? "From that time he sought opportunity to betray him." What is it to betray a person? To deliver him secretly into the hands of his enemies. Did he need to seek opportunity for that?—could he not effect it at any time? It was necessary to do it in the absence of the multitude.† Why so? Because the people would have been shocked at such treachery, and would have interposed to prevent it. Is it not a sign of awful wickedness when men seek opportunities to commit sin? Yes. What ought we to seek opportunities to do? To glorify God, and do good to our fellow-creatures.

17. What day is here mentioned? "The first day of the feast of unleavened bread." What is unleavened bread? See xix. 1. When did the Jews

* Zech. xi. 12, 13. † Luke xxii. 6.

eat unleavened bread? Every year, at the feast of the Passover. What was the feast of the Passover? See xix. 1. What was accounted the first day of unleavened bread? The day on which the paschal lamb was slain. When did the Jewish day begin? See xii. 40. Does the natural day begin at sun-set? No; at sun-rise. What took place on the day here mentioned? "The disciples came to Jesus." Was Judas with the rest? Yes. What question did they ask? "Where wilt thou that we prepare for thee to eat the passover?" Had our Lord no dwelling of his own, in which to eat the passover? No; he said, on one occasion, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* Why did He, who is Lord of all, submit to such destitution? That we, through his poverty, might be rich.†

18. What was our Lord's reply to his disciples? "Go into the city to such a man." What are we to understand by "such a man"? One whom our Lord specified—perhaps by name. How were the disciples to find him out? By following one of the servants of the family, whom they should meet returning from the well with a pitcher of water.‡ Were they to tell their errand to the servant? No; they were to follow him wheresoever he went in, and then address themselves to the good man of the house.‡ Who is meant by the good man of the

* See viii. 20. † 2 Cor. viii. 9. ‡ Mark xiv. 13, 14.

house? The owner, or tenant, who resided in it. What were the disciples to say to him? "The Master saith, My time is at hand; I will keep the passover at thy house, with my disciples." What is the meaning of "The Master"? See xii. 38. To what event did our Lord refer when he said, "My time is at hand"? The time of his sufferings and death. Why did our Lord refer to his approaching death? To prepare the minds of his followers for an event, which they too little anticipated.

19. When our Lord had given these directions, what took place? "The disciples did as Jesus had appointed them." When they were come into the city, how did matters turn out? They found every thing as Jesus had said unto them.* What sort of a guest-chamber was allotted for their reception? A large upper room, furnished.† What are we to understand by its being furnished? That it was spread with a carpet; and supplied with a table, and with couches for reclining, after the Eastern manner. What then did the disciples do? "They made ready the passover." What had they to do, in making ready the passover? They had to purchase a lamb; to get it killed in the court of the temple; and then to have it roasted. Was that all? No; they had to provide bitter herbs, and wine, and unleavened bread.

20. What time is here mentioned? "Now when the

*Mark xiv. 16. † Mark xiv. 15.

even was come." What evening was that? The (Thursday) evening, at sun-set, when the paschal feast began. What is stated to have then taken place? Jesus "sat down with the twelve." What is meant by "the twelve"? The twelve apostles. To what did they sit down? To the feast of the passover. Did they sit at table as we do? See ix. 10.

21. As they were eating, what did our Lord say, to the surprise and grief of his disciples? "Verily I say unto you, that one of you shall betray me." What is it to betray a person? See ver. 16.

22. How were the disciples affected by this declaration? "They were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" To which of them had our Lord referred? To Judas. Did none of the other disciples suspect Judas? No; each one feared for himself. What made each one fear for himself? Because, by this time, they knew something of the deceitfulness of their own hearts. Why did our Lord excite this self-suspicion in the minds of those who were sincerely devoted to him? Because the occasion called for self-examination. What was the occasion? The disciples were about to receive the Lord's supper. Is self-scrutiny especially suited to such an occasion? Yes; it is written, Let a man examine himself, and so let him eat of that bread and drink of that cup.* What evidence did the eleven

* 1 Cor. xi. 28.

afford of their sincere love to Christ? "They were exceeding sorrowful" at the thought, that one of them should betray him.

23. Did our Lord long leave their minds in trembling anxiety upon this subject? No; "he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." Did that answer put the matter beyond all doubt? No; they still doubted of whom he spake.* How could that be, after the plain intimation they had just received? Perhaps they were looking so intently at our Lord, that they did not observe the momentary action of Judas, as he dipped his hand in the dish. How then did they ascertain which of them was meant? Simon Peter made a sign to John; and John said, Lord, who is it?† What answer did he receive? Jesus answered, He it is to whom I shall give a sop when I have dipped it.‡ And when he had dipped the sop, to whom did he give it? To Judas Iscariot, the son of Simon.‡ What is meant by a sop? A morsel of meat, or bread, steeped in sauce.

24. What did Jesus then declare concerning himself? "The Son of man goeth, as it is written of him." To what did our Lord refer, as being written of him? To the many predictions of his sufferings, contained in the Jewish Scriptures. Mention one such prediction. He that eateth bread with me hath lifted up his heel against me.‖ Mention another.

* John xiii. 22. † John xiii. 23—25. ‡ John xiii. 26.
‖ John xiii. 18. quoted from Ps. xli. 9.

He was cut off out of the land of the living: for the transgression of my people was he stricken.* What did our Lord declare concerning the traitor? "But woe unto that man, by whom the Son of man is betrayed! it had been good for that man if he had not been born." What did Jesus mean by saying, "Woe unto that man"? That his condition was awful. What rendered it so? His perseverance in sin. What is implied in the words, "It had been good for that man if he had not been born"? That existence is a curse to the lost soul. Would it be good for every one who dies impenitent and unregenerate if he had not been born? Doubtless it would. What effect should this solemn truth have upon our minds? It should cause us to stir up ourselves, that we may lay hold of the mercy of God, before it is too late.† Why did our Lord tell Judas of the awful condition he was in? That he might not perish without another solemn warning. Is it the method of Jehovah often to reprove sinners, and warn them of their danger? Yes; these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.‡

25. When our Lord pointed out Judas, as the one who should betray him, what did the accused say? "Then Judas, which betrayed him, answered and said, Master, is it I?" Did he not know, in his conscience, that he had covenanted to betray his

* Isaiah liii. 8. † Isaiah lxiv. 7. ‡ Job xxxiii. 29, 30.

Master, and was watching for an opportunity to effect his purpose? Yes; but he wished to appear innocent before his fellow-disciples. What was our Lord's reply to him? "Thou hast said." What is the meaning of "Thou hast said"? It is an Eastern mode of speech, signifying, That which thou hast spoken is true. Was the phrase at all ambiguous to the minds of the disciples? Not at all; any Jew would understand it as clearly as if our Lord had said, Thou art the man.* When the traitor was thus publicly convicted, what were his feelings? Satan filled his heart with indignation and malice.† How did he vent his malignant passions? He rose up, and left the room. Did he not remain till after the Lord's supper was dispensed? No; the Evangelist John says expressly, that when he had received the sop he went *immediately* out.‡

26. When the traitor had withdrawn, who were left with the Saviour? His eleven faithful followers. What did our Lord then proceed to institute? The ordinance of the Lord's Supper. What is an ordinance? That which, by proper authority, is commanded to be done. On whose authority was the Lord's Supper enjoined? On the authority of Christ himself. Who first dispensed it? The Son

* 2 Sam. xii. 7. † John xiii. 27.

‡ John xiii. 30. The transposition of Luke xxii. 21—23. to the discourse *preceding* the institution of the Lord's Supper (as in Archbp. Newcome's Harmony), while it removes an apparent discrepancy in the order of events, sets aside the only shadow of authority for supposing that Judas partook of the Lord's Supper.

of God. What is the design for which it was instituted? To show the Lord's death,* in the symbols of bread broken and wine poured out. When was it first observed? On the night in which he was betrayed.† How do you know, that the observance of it was designed to be perpetuated? Because our Lord said, This do ye, *as oft as ye drink it*, in remembrance of me.‡ How was it celebrated? "And as they were eating, Jesus took bread, and blessed, and brake it, and gave to the disciples, and said, Take eat; this is my body." What are we to understand by "as they were eating"? As they were just concluding the paschal supper. What is meant by his blessing the bread before they ate of it? That he set it apart by prayer and thanksgiving. What did our Lord intend, when he said, "This is my body"? That the bread, thus broken, was a memorial of his body, which was soon to be broken on the cross. How was his body broken, or torn? With nails, and with a spear. What bread did our Lord use on this occasion? Some of the unleavened bread that remained on the table. In commemorating our Lord's death, is it necessary for us now to use *unleavened* bread? No; we must keep the feast with that which was signified by unleavened bread. What is that? Sincerity and truth.||

27. How did our Lord proceed in the institution of this commemorative feast? "And he took the cup, and

* 1 Cor. xi. 26. † 1 Cor. xi. 23. ‡ 1Cor. xi. 25. || 1 Cor. v. 8.

gave thanks, and gave it to them, saying, Drink ye all of it." What did the cup contain? Wine.

28. Did he explain the meaning of the cup? Yes; "for this is my blood of the New Testament, which is shed for many for the remission of sins." What are sins? Transgressions of God's holy law.* What is the remission of sins? The forgiveness of them. How can a sinner obtain the remission of sins? By the atoning blood of the Lord Jesus Christ. What did our Lord call it? "My blood of the new testament." What is here meant by a testament? See Introd. Questions. Why is the blood of Christ called his blood of the new testament or covenant? Because all the benefits of that covenant are ratified and secured by the shedding of Christ's blood. For whom was it shed? "For many." Are any excluded from its benefits? None to whom the Gospel is made known, unless they exclude themselves. How do some exclude themselves from the blessings of the covenant? By refusing to comply with the terms of the covenant. What are the terms of the covenant? Believe in the Lord Jesus Christ, and thou shalt be saved.† Will every one be saved who eats the bread and drinks the wine of the Lord's Supper? No; there are some who eat and drink condemnation to themselves, not discerning the Lord's body.‡ What is meant by not discerning

* 1 John iii. 4. † Acts xvi. 31. ‡ 1 Cor. xi. 29.

the Lord's body? Not having a believing view of the design and efficacy of Christ's death. Did the apostles allow the Lord's Supper to be profaned? No; saints were *within** the pale of Christian fellowship; the ungodly were either *without*,* or were sentenced, by Christ's law, to be cut off from it.*

29. Did our Lord connect with this ordinance the anticipation of a more perfect feast? Yes. How did he refer to it? "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." What are we to understand by his Father's kingdom? The kingdom of glory, in a future world. What then, can be meant by drinking new wine in that kingdom? It is figurative language, denoting the provision of a nobler feast than can be enjoyed on earth. Why did our Saviour lead the minds of his disciples forward to the heavenly world? Because there, the deliverance which they had been celebrating, in the Lord's Supper, would be consummated. What deliverance is celebrated in the Lord's Supper? Deliverance from sin and everlasting death, through the atoning sacrifice of our Lord Jesus Christ.

30. What did our Lord and his disciples do after supper? "They sang a hymn." Was it usual for the Jews to sing psalms or hymns at the Paschal feast? Yes. What did they usually sing? The

* 1 Cor. v. 9—13.

113th and five following psalms. Did they sing all these at once? No; part before, and the rest after the feast. Were those portions of the book of Psalms suitable on occasion of the new Christian feast just instituted? Yes; peculiarly so. On what account? Because they contain allusions to the rejection and sufferings of the Messiah.* When they had sung a hymn, whither did our Lord and his disciples go? "They went out into the mount of Olives." Where is the mount of Olives? See xxi. 1. Why did they go to the mount of Olives? Because at the foot of it lay the garden, whither our Lord was going, for retirement and secret prayer.

31. Did any discourse take place between our Lord and his disciples, as they went towards the mount of Olives? Yes. What were the subjects of our Lord's address to them? His own sufferings; and the cowardice which they would display. How did he forewarn them of these things? "Then saith Jesus unto them, All ye shall be offended because of me this night." What is meant by their being "offended"? Overthrown by temptation, as by a stumbling-block. What are we to understand by our Lord's words, "because of me"? Because of what will happen to me. Did he tell them what it was, that should happen to him? Yes; he quoted the prediction concerning it. Where is that prediction? In the prophecies of Zechariah.† What

* Ps. cxvi. 3. cxviii. 22, 23, & 27. † Zech. xiii. 7.

are the words quoted by our Lord? "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." To whom did those words refer? To our Lord and his Apostles. How do you know that they refer to our Lord and his Apostles? Because they are so applied by our Lord himself. Who then is meant by "the shepherd"? The Lord Jesus Christ. What is meant by the shepherd being smitten? That he would be scourged, and put to death. Who are meant by "the sheep of the flock"? His disciples. In what sense would they be "scattered abroad"? They would forsake him and flee. Why did our Lord foretel his disciples how cowardly and faithless they would prove? That they might not feel proud and self-secure, because they were not deliberate traitors like Judas.

32. Were the disciples to be scattered finally and for ever? No; they were to meet again, and in the presence of their Master. Did our Lord assure them of this? Yes. What did he say? "But after I am risen again; I will go before you into Galilee." Why did our Lord give them this assurance? To comfort them, by leading their minds to the belief and expectation of his rising from the dead.

33. Which part of our Lord's announcement made the greatest impression on the minds of his disciples? What he said about them. What had he said about them? That they would be offended, and

desert him. Did they believe it possible, that they should forsake their beloved Master? No. Which of them was most forward to repel the idea? "Peter." What did he say? "Though all men shall be offended because of thee, yet will I never be offended." What made Peter speak so confidently? The natural ardour of his disposition.

34. What did Jesus then say to him? "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." Did our Lord know beforehand, that Peter would deny him, and how often? Yes. What does such foreknowledge prove? The Divinity of him who possesses it. What is the time mentioned when Peter would deny him? "This night, before the cock crow." Does not the Evangelist Mark say, before the cock crow *twice?* Yes.* How is this difference to be accounted for? There were two points of time called cock-crowing, and the second, which was the more special, is referred to in both instances. When was the first cock-crow? About midnight. When was the second and more special cock-crow? At the first break of day.

35. When Peter was informed that he would deny his Lord, how did he feel? Still more vehement in his determination not to deny him. How was his determination expressed? "Though I should die with thee, yet will I not deny thee." Did any other of the disciples say the same? "Likewise also

* Mark xiv. 30.

said all the disciples." What did they all say? That they would rather die with their Lord than deny him. Was this resolution of the disciples commendable? The resolution was good in itself; but not so the spirit in which it was formed. What was the spirit in which they formed this determination? It was inflated and self-confident. What do you mean by inflated? Puffed up with an idea of their own goodness. And what do you mean by self-confident? Relying on their own strength. When are the disciples of Christ in a fit state of mind for meeting and overcoming temptation? When they have lowly thoughts of themselves, and put their entire trust in the Lord for grace and strength.

36. What did our Lord do, to fortify the minds of his disciples, and to prepare them for the temptation that was at hand? He delivered to them the important instructions recorded in the xv. chap. of John's Gospel. On what particular subjects? On union to Himself and to each other. Did he tell them his design in dwelling on those topics? Yes; he said, These things have I spoken unto you, that ye should not be offended.* What is meant by "offended"? See ver. 31. Was our Lord's discourse peculiarly suited to the state of mind of the disciples, and to the experience of believers in all ages? Yes; very much so. Mention what he said, to lower their self-confidence. Without me

* John xvi. 1.

ye can do nothing.* And what did he say, to promote their stability? Abide in me . . . If a man abide not in me, he is cast forth as a branch, and is withered.† When our Lord had given these instructions to his disciples, what did he do further? He prayed for them. Where is his prayer recorded? In the xvii. chapter of John's Gospel. What is that prayer usually called? Our Lord's intercessory prayer. What is intercession? The pleading of one on behalf of another. Did our Lord intercede for the eleven Apostles only? No; he said, Neither pray I for these alone, but for them also which shall believe on me through their word.‡ To whom, then, does the benefit of these intercessions extend? To all believers, in every succeeding age. Does that include ourselves? Yes; if we believe on the Son of God. When our Lord had ended his prayer, whither did he go down? Towards the mount of Olives.‖ What did he and his disciples then cross? The brook Kedron.§ Where did the Kedron flow? Along a valley to the East of Jerusalem, at the base of mount Olivet. Was the Kedron a large river? No; it was often dry in summer, when no rains fell. Having crossed this brook, whither did they come? "Then cometh Jesus with them unto a place called Gethsemane."¶ To what particular spot did they repair? To a garden, whither Jesus oftimes resorted with his

* John xv. 5. † John xv. 4 & 6. ‡ John xvii. 20. ‖ See ver. 30.
§ John xviii. 1. ¶ "Gethsemane" signifies *the place of oil-presses.*

disciples.* When they had entered the garden, what did our Lord say to his disciples? "Sit ye here, while I go and pray yonder." What did he mean by "yonder"? The farther end of the garden. What is the present appearance of the spot, supposed to have been the garden of Gethsemane? It is a square plat of ground, planted with olive-trees of an old growth. Is it very extensive, as it now appears? No; not above fifty-seven yards square. Where did our Lord direct his disciples to sit? At the entrance, within the garden.

37. Did he leave them all there? No; "he took with him Peter and the two sons of Zebedee." Who was Peter? See viii. 14. What were the names of the sons of Zebedee? See iv. 21. For what purpose did our Lord take with him Peter, James, and John? That they might be witnesses of the agony he was about to endure. Wherein did that agony consist? In deadly anguish of spirit. Whence did that deadly anguish of spirit arise? From the wrath of God and the malice of Satan. Why did the Almighty pour out his wrath upon his innocent and well-beloved Son? Because he stood in the place of the guilty, and bore the indignation due to our sins. Why did Satan assail him? Because he wished to ruin mankind, by crushing their Deliverer. How is the beginning of this sore conflict described? "He began to be sorrowful and very heavy." What prophecy do these words bring

* John xviii. 1, 2.

to mind? That, wherein it is written, It pleased the Lord to bruise him; he hath put him to grief.*

38. How did our Lord give utterance to the bitter anguish of his heart? "Then saith he unto them, My soul is exceeding sorrowful, even unto death." Did the sufferings of his mind affect his bodily frame? Yes; his sweat was as it were great drops of blood falling down to the ground.† When did this take place? In the night-season. What is the temperature of the night, in Eastern climes? Cold and damp, from the heavy dews that fall. How then can you account for our Lord sweating amid the chills of night? His sweat was occasioned by the intense excitement of his mind. What are we to understand by his sweat being like drops of blood? That blood was mingled with the natural perspiration of the body. How could that be? By a pressure of blood from the capillary veins through the pores of the skin. What is meant by capillary veins? Small blood-vessels, as fine as hairs, that branch out from the great arteries. Have instances ever been known of the blood being forced from these vessels through the pores of the skin? Yes; but very rarely. When such a fact has occurred, what has occasioned it? Some violent action or intense suffering of the mind. What then does the bloody sweat of Christ prove? His excessive agony. When he felt his human nature ready to sink under the weight of this agony, what

* Isai. liii. 10. † Luke xxii. 44.

did he do? He retired to seek relief in prayer. Before he withdrew, what did he say to the three disciples who were with him? "Tarry ye here, and watch with me." Why were they exhorted, in a special manner, to watch? Because it was a time of temptation; and at such a season it is peculiarly dangerous to be off our guard. What is implied in watching? Looking carefully at our snares and our duties, that we may avoid the one and perform the other.

39. What did our Lord do next? "He went a little farther, and fell on his face and prayed." Why did he go a little farther? That he might be alone with God. Is it a good thing, in our distresses, to be alone with God? It is the greatest possible comfort to such as are like-minded with Christ. Since our Lord went a little farther, that he might be alone with God, how did the disciples know what he said in prayer? Because he prayed aloud, and his supplications were offered with strong crying and tears.* How did he pray? "Saying, O my Father, if it be possible, let this cup pass from me." What did the Lord Jesus mean, when he spoke of *His* cup? See xx. 22. What were the bitter ingredients of his cup? Those expressed in Psalm cxvi. 3. Quote the passage. The sorrows of death compassed me, and the pains of hell gat hold upon me. What did our Saviour mean when he prayed, "Let this cup pass from me"? Let my

* Heb. v. 7.

soul be delivered from these sorrows of death and these pains of hell. What did he mean by saying, "If it be possible"? If he could be spared those sufferings, and yet God be glorified and sinners saved. Was that impossible? Yes. Why so? Because, in saving sinners, it was necessary to show the evil of sin before the whole universe. If we could suppose it possible for the Almighty to forego his claims, and to be unjust, what would be the consequence? His moral government would be at an end. And if the sinner were to be pardoned without an atoning Saviour, what then? The Divine law would be trampled on, and the Lawgiver despised. Did not our Lord know and approve the means, by which mercy and truth should meet together, and righteousness and peace embrace each other? Yes; he foreknew, that the salvation of sinners would cost him the travail of his soul.* Why then did he pray, "If it be possible let this cup pass from me"? Because he felt, what human nature always feels, a shrinking from suffering. Is that a sinful feeling? No; it only becomes sinful when it leads to self-indulgence and the neglect of duty. How did our Lord overcome this sinless infirmity of human nature? By the most perfect act of resignation to his Heavenly Father. What are his words, on the subject? "Nevertheless not as I will, but as thou wilt." Does it appear from these words, that the will of Christ and that of his

* Isai. liii. 11.

Father were not in perfect harmony? No; when our Lord here speaks of his *will*, the meaning is, his natural *desire*, as man, to be spared suffering. What may we infer from this struggle between the willingness of Christ to suffer and his natural aversion to suffering? His perfect humanity; and his delight to do the will of his Father.

40. When our Lord had prayed once, what did he do? "He cometh unto the disciples and findeth them asleep." How came they to be asleep? They were sleeping for sorrow.* Why were they so sorrowful? Because they saw the anguish of their beloved Master, and heard his wrestlings in prayer. How could they see his anguish, since it was mental, not bodily? The unspeakable sorrows of his soul appeared in his countenance, and forced the blood from his veins. When Jesus approached them, whom did he address? "Peter." What did he say to Peter? "What, could ye not watch with me one hour?" Why did our Lord address these words to Peter, more than to the others? Because Peter had been so forward in professions of love and zeal.†

41. What charge did our Lord then give them? "Watch and pray, that ye enter not into temptation." What is meant by entering into temptation? Yielding to its power. What more did he say? "The spirit indeed is willing, but the flesh is weak." What did he mean by saying, "The spirit indeed

* Luke xxii. 45. † See verses 33, 35.

is willing"? That he did not doubt their attachment to him, nor their readiness to suffer for his sake. And what did he mean by saying, "The flesh is weak"? That human strength, unassisted, soon falls before temptation.

42. What did our Lord then do? "He went away again the second time, and prayed." What impelled him to pray the second time? The continued pressure of his mental sufferings. What was his utterance, the second time? "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." What is the spirit of these words? That of entire submission. Has this part of Christ's conduct any thing exemplary in it? Yes; Christ also suffered for us, leaving us an example, that we should follow his steps.* What can enable us to say, under the most painful circumstances, "Thy will be done"? Implicit confidence in the wisdom and kindness of our Heavenly Father.

43. Did Jesus return again to his disciples? Yes; "he came and found them asleep again: for their eyes were heavy." Did they attempt to excuse themselves for not being engaged in watching and prayer? No; neither wist they what to answer him.† What is it to wist? To wist, or to wit, is an old English word, signifying *to know*.‡ How can the sense be expressed in other words? They did not know what to answer him.

44. What is the next thing related by the Evangelist?

* 1 Pet. ii. 21. † Mark xiv. 40. ‡ 2 Cor. viii. 1.

"And he left them, and went away again, and prayed the third time, saying the same words." Did his agony of soul continue all this time? Yes, with unabated intensity. Was it attended with a very harassing fear? Yes; with the fear of death.* Was it the death of the cross, that he thus feared? No; it was immediate death, occasioned by the almost insufferable weight of his agony. How do you know it was immediate death, and not the death of the cross that he so feared? Because he was heard in that he feared.* In what sense was he heard? His prayer for deliverance was answered. How was it answered? He was strengthened by the ministry of an angel from heaven.† Do not the conflict, and the prayer, and the deliverance, spoken of Heb. v. 7, refer to our Lord's crucifixion? No; from that voluntary sacrifice of himself, he neither prayed to be delivered, nor was he delivered. How often had our Lord wrestled in prayer during his agony? Three times. Did he repeat the same words? Yes. Had he not forbidden the use of repetitions in prayer? He only forbade *vain* repetitions.‡ What are vain repetitions? See vi. 7. Were those of our Lord vain repetitions? No; by no means.

45. What did our Lord do, after the angel had strengthened him? "Then cometh he to his disciples and saith unto them, Sleep on now, and take your rest." Did he mean to tell them, that this was a time for

* Heb. v. 7. † Luke xxii. 43. ‡ Mat. vi. 7.

sleep, and that they might slumber on? No; those words should be read as a question—"Do you yet sleep, and take your rest?" What reason did our Lord assign why it was no time for sloth and security? "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." What hour was at hand? The hour of his apprehension. Who are meant by "sinners" in this passage? Jewish priests; and heathens. What heathens? The Roman Governor and his soldiers.

46. What more did our Lord say? "Rise, let us be be going." What reason did he assign for this? "Behold, he is at hand, that doth betray me." Who is here meant? Judas. Did our Lord know that the traitor was actually coming? Yes; he knew all things that should come upon him.* Why did he go to meet the danger which he foresaw? Because he was willing to give himself an offering for sin.

47. Was it long before the traitor arrived? No; "while Jesus yet spake, lo, Judas one of the twelve came." Which Judas was this? Judas Iscariot. Why is he here expressly called "one of the twelve"? To mark the privileges he had enjoyed, and the confidence that he was abusing. Is it especially atrocious in any man to betray an intimate friend, and a benefactor? Yes; such an act is wicked in the extreme. Who came with Judas? "A great multitude, with swords and staves, from the chief

* John xviii. 4.

priests and elders of the people." Of whom did this multitude consist? Of soldiers and officers.* Who furnished the traitor with a band of soldiers? "The chief priests and elders of the people." Why did not these authorities apprehend Jesus, without sending out a body of military? Because they expected some resistance on the part of his disciples. How were the multitude armed? "With swords and staves." What are staves? Clubs.† What had they besides swords and staves? Lanterns and torches.* In what quarter was the moon, at this this time? It was at the full. How do you know, that it was full moon, at the time? Because the Passover was always observed at the full moon. If the moon was at the full, what need could there be for lanterns and torches? Either because it was a cloudy night, or because of the shade of the trees in the garden. Did his enemies suppose it possible, that our Lord would hide himself from them? Perhaps they did.

48. Did the soldiers advance first towards our Lord? No; Judas went before them.‡ Was that according to a preconcerted plan? Yes. What was that plan? "Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast."

49. What did Judas then do? "And forthwith he

* John xviii. 3.

† The Greek word here for *staves* is not the same as in Matt. x. 10.

‡ Luke xxii. 47.

came to Jesus, and said, Hail, master, and kissed him." Did the multitude see Judas kiss his master? Yes. What makes you conclude that they did? Because otherwise it could not have been a sign to them. Was not Judas far on, before the rest? Not too far for them to see the appointed signal.

50. What did our Lord say on the near approach of the traitor? "Friend, wherefore art thou come?" Does the word here translated "friend" denote affection? See xx. 13. Did not our Lord know, perfectly well, wherefore he was come? Yes. Why then did he put this question? To make the traitor's conscience convict him. When Judas kissed him, what did he say? Judas, betrayest thou the Son of man with a kiss?* What did these words point out? The baseness of covering his wicked design with the mask of friendship. Who were now at hand? The band of soldiers. Did our Lord address them? Yes. What did he say to them? Whom seek ye?† What did they reply? They answered him, Jesus of Nazareth.† Did they not know, that He, who spake to them, was the individual, whom Judas had pointed out by a kiss? Yes. Why, then, did they not lay hold of him instantly? Probably because the calm dignity of his manner made them hesitate. What did our Lord then say to them? I am *he*.† Did he accompany those words with any proof of his omnipotence? Yes. What was that? He so exerted his power, that his enemies went backward, and fell to the ground.†

* Luke xxii. 48. † John xviii. 4—6.

Why did our Lord strike them to the ground? To show, that he was not in their power, but they in his. Did he suffer them to rise? Yes. What does that prove? His long-suffering and sparing mercy. How do his long-suffering and mercy appear in this matter? In that, when he struck them down, he did not strike them dead. Were the soldiers terrified, at being struck to the ground? They must have been terrified at the moment; but, as they were not hurt, they did not much regard it. Is it likely that they ascribed the circumstance to the power of Christ? No; their superstition would ascribe it to some other cause. Are heathens very superstitious? Yes. Were the Jews likewise so, in our Lord's time? See xiv. 26. Did this overthrow deter them from their purpose? Not at all. How is the contrary fact stated? "Then came they, and laid hands on Jesus, and took him." What do these words imply? That their manner of seizing him was rough and brutal.

51. Did this needless violence offend the disciples? Yes. What expression of feeling was there, on their part? "And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear." Are we told which of the twelve it was? The Evangelist John tells us, that it was Simon Peter*; in the other three Gospels the name is omitted. Is there any reason why Matthew

* John xviii. 10.

Mark, and Luke, should omit the name? Yes; they all wrote during Peter's life-time; and the fact, which they record, might have brought him into trouble with the Government. Was this not the case in reference to John? No; Peter was dead when John wrote his Gospel. How came Peter to have a sword? It was one of the two swords,* that the disciples carried with them, for self-defence against robbers and assassins. Did Judea abound with robbers and assassins? Yes; especially the road from Jerusalem to Jericho.† Whom did Peter strike with his sword? The high-priest's servant. Who was high-priest, at the time? See ver. 3. What was the name of his servant? Malchus.‡ What injury did the blow inflict? It cut off his ear. Which ear? His right ear.‡

52. To whom are the following words of Jesus addressed? To Peter. To whom did our Lord speak before he addressed Peter? To the band of men and officers. What did he say to them? Suffer ye thus far.|| What did he mean by saying, Suffer ye thus far? Bear with this rash act—do not resent it. Why did our Lord say this? Because the multitude were no doubt greatly excited by Peter's conduct. How did our Lord allay their resentment? He touched the man's ear, and healed him.|| Was his ear perfectly restored? Yes.

* Luke xxii. 36—38.

† A distance of nearly 19 miles, all rock and desert, and infested with thieves (Luke x. 30.)

‡ John xviii. 10. || Luke xxii. 51.

What power could effect such a restoration? Nothing less than the same power, by which man was first created. What doctrine is proved by this miracle? Our Lord's divinity. When Jesus had thus displayed his almighty power, how did he rebuke the conduct of Peter? "Then said Jesus unto him, Put up again thy sword into his place." What more did he say? "For all they that take the sword shall perish with the sword." What kind of saying was that? A proverbial saying. What do you mean by proverbial? That which is used as a proverb, or common saying. What did our Lord mean by saying, "All they that take the sword shall perish with the sword"? That violent measures, instead of doing good, will only expose men to danger. But may not Christians avenge themselves? No; they must rather give place unto wrath.* Who then will avenge us, if we do not avenge ourselves? It is written, Vengeance is mine; I will repay, saith the Lord.*

53. What did the piercing eye of Christ discover in Peter's mind, amid the ardour of his zeal and attachment? Distrust of his power; and ignorance of the Holy Scriptures. How did Peter show distrust of the power of Christ? By acting as if the Saviour needed his weak defence. What did Jesus say, to show Peter his mistake? "Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

* Rom. xii. 19.

What is a legion? The name given to a body of Roman soldiers, amounting to about five thousand. Then, how many angels would there be in twelve legions? Sixty thousand. For what did our Lord say he might have prayed? To be delivered out of the hands of his enemies. If he had so prayed, what would have been the consequence? He would have been delivered; but the world would have been left without a Saviour. What may we learn from the fact of his not having prayed to his Father for deliverance? That he was determined to drink the cup which his Father had given him.*

54. What more did our Lord say? "But how then shall the Scriptures be fulfilled, that thus it must be?" To what Scriptures did our Lord refer? To those passages of Holy Scripture which foretold his sufferings and death. Where are they? In the Old Testament. Mention one, as an instance. The assembly of the wicked have enclosed me: they pierced my hands and my feet.† Would this prediction, and others of the like kind, have failed of their accomplishment, if our Lord had been saved from his enemies? Yes. Did Peter consider that, before our Lord pointed it out to him? No. Why did he not consider it? Because he was ignorant of the meaning of those parts of the Book of God. What lesson does this fact teach us? The importance of being well instructed in divine truth.

55. What time is here mentioned? "In that same

* John xviii. 11. † Psalm xxii. 16.

hour." What hour? The same in which the Lord Jesus was apprehended. To whom did he speak in that same hour? "To the multitudes." Did he speak particularly to certain orders of men, among the multitudes? Yes; to the chief priests, and captains of the temple, and the elders.* Who were the priests and chief priests? See ii. 4. Who were the captains of the temple? Officers commanding the guards that kept watch in the temple. Did the guards consist of soldiers? No; they were composed of Levites, or an inferior order of priests. Were these officers, then, military men? No; they were ecclesiastical officers. What is the meaning of ecclesiastical? Belonging to the Church. Who were the elders? See xv. 2. What did our Lord say to the chief priests, captains, and elders? "Are ye come out as against a thief with swords and staves for to take me?" Who were armed with swords? The Roman soldiers. And who carried staves? The multitude. What are staves? See ver. 47. Did the people always carry clubs with them? No; they were armed for the occasion. Were weapons needful? Not at all. Could they easily have apprehended Christ without them? Quite easily. How did he remind them that they could have done so? He said, "I sat daily with you teaching in the temple, and ye laid no hold on me." Why had they not laid hold on him in

* Luke xxii. 52.

public, and in open day? Because the wicked are cowardly in their mode of attacking the innocent.*

56. What more did our Lord say, as recorded by the Evangelist Luke? But this is your hour, and the power of darkness.† To whom was our Lord speaking? To his enemies. What did he mean by saying, This is your hour, and the power of darkness? That wicked men and demons were permitted to exert their power for a short season. Was then the arm of the Lord shortened? No; it was employed in over-ruling the works of darkness for His own glory and the good of his church. Does Matthew tell us why this power was for a season permitted to the prince of darkness and his agents? Yes; "All this was done, that the Scriptures of the prophets might be fulfilled." Are we to understand, that our Lord's enemies were *forced* to do wickedly, in order to fulfil the Scriptures? No; they were not tempted of God;‡ neither were they under any necessity to act as they did.‖ Were they free agents, in all that they did? Yes. What is free agency? The acting of any one according to his own will. Could we be responsible if we were not free to do right or wrong? Certainly not. When Jesus was apprehended, what event took place? "Then all the disciples forsook him and fled." What caused them to flee? Surprise and

* See Ps. x. 8. xvii. 12, &c. † Luke xxii. 53.
‡ James i. 13. ‖ Ezek. xxxiii. 11.

fear. What useful lesson may we learn from their flight? Not to rely too confidently on the friendship of the very best of men. Did any of the disciples return, after the first panic was over? Yes; Peter and John soon returned. What induced them to return? Love to their Master, and anxiety to see what would become of him. Did their return indicate more of affection than of curiosity? Yes. How does that appear? From the risk which they incurred in following him. What risk? The risk of being accused and condemned with him.

57. What had the band of men and officers now done? They had "laid hold on Jesus." What more? And bound him.* Was this a great indignity? Yes; it was treating him as a criminal. Was the cord with which they bound him sufficient to hold him prisoner? No; his power could have snapped it asunder, like a thread of tow. What was it, then, that bound him, like a cord? His own amazing love to the souls of men, for whose salvation he was suffering. Having bound him, what was their next step? They led him away to Annas first.† Who was Annas? He was father-in-law to Caiaphas.† And who was Caiaphas? He was the high-priest that same year.† What were the duties of the high-priest's office? See ver. 3. Where did he preside? In the Sanhedrim, or council. What was the council? See v. 22. Was the high-priest the judge in all causes brought before the San-

* John xviii. 12. † John xviii. 13.

hedrim? Yes. By whom was our Lord judged? By Caiaphas. Why, then, did they lead him first to Annas? Because Annas had been high-priest before, and he still continued to exercise authority. Did Annas consent to try the cause now brought before him? No; he referred it to the judgment of his son-in-law. Whither was our Lord then led? To the house of Caiaphas. What is that house called, in the following verse? The high-priest's palace. Who were assembled there? "The scribes and the elders." How came they to be assembled at the palace of Caiaphas? They were waiting the issue of their plot, and concerting how to manage the trial of their prisoner. What preparations were required? They had to summon the absent members of the council, and to procure witnesses.

58. What is here recorded concerning Peter? "But Peter followed him afar off unto the high-priest's palace." Whom did Peter follow? His Master. How did he follow Christ? "Afar off." What did he lose by not keeping near to his Lord? His instructive converse, and his approving smile. Do believers always lose much, by distance from Christ? Yes; they are losers both in holiness and comfort. Did Peter go into the interior of the palace? No; only to the hall of entrance. By whom was that part of the building occupied? By the servants of the high-priest, and petty officers of the court. Was the servants' hall open to the public? No. Was it free of access to Peter? No; he stood some

time at the door without.* How then did he gain admittance? By the request of one of his fellow disciples, who had some acquaintance at the palace. Who is that other disciple supposed to have been? John. Why is it thought to have been John? Because he never speaks of himself by name, but says, Another disciple, or The disciple whom Jesus loved, &c.† After Peter got admittance, what did he do? He "went in and sat with the servants." What was his object in so doing? "To see the end." What is meant by "to see the end"? To see how his Lord and Master would be treated.

59. In the mean time, where was Jesus? In the high-priest's house. Was he brought into court? No; the council were not yet fully assembled. Was the prisoner humanely treated, during this interval? No; he was the subject of many and various insults. Who insulted the blessed Jesus? The men that held him.‡ Was not that very improper conduct? Yes; it was unjust and cowardly. Why was it unjust? Because there was no cause for it. Why was it cowardly? Because Jesus was bound; and it is always cowardly to ill-use a prisoner when he is in bonds. How were the members of the Sanhedrim employed, at this time? "Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death." What is false witness? Testimony borne to that

* John xviii. 16. † John xviii. 15. & xxi. 20.
‡ Luke xxii. 63.

which is not true. Why did they not seek for persons to testify the truth, and nothing but the truth? Because the truth was not what they wanted. What then did they want? Lying tongues, to utter falsehoods against the Lord Jesus. By what means were they likely to obtain such false witnesses? By bribing some unprincipled men to speak contrary to their own consciences. What is bribing? Giving money for a base purpose.

60. Did they readily find persons willing to accuse Christ falsely? Yes; "many false witnesses came." But is it not twice affirmed, that they "found none"? Yes. What is meant then, when it is said, that they "found none"? They found no witnesses, whose evidence could be received by the court. What do you mean by evidence? The testimony, or statements of a witness. Why could not the evidence of those witnesses, who did come forward, be received? Because the one contradicted the other.* Did the want of corresponding testimony delay the trial? Yes. How does that appear? From the fact, that the trial did not commence till day-break.† What was the first thing that then took place? Jesus was led into the council.† What was the council? See v. 22. Who then came forward? "At the last came two false witnesses." What is the meaning of "at the last"? After the vain efforts that had been made,

* Mark xiv. 56. † Luke xxii. 66. At that season the dawn would be about a quarter past three o'clock.

to find any two witnesses bearing the same testimony.

61. What was the accusation, now brought by these false witnesses, against the innocent Saviour? They said, "This *fellow* said, I am able to destroy the temple of God, and to build it in three days." Were these the very words spoken by our Lord? No; his words were mis-stated and misapplied. What were his words? Destroy this temple, and in three days I will raise it up.* Is there not a wide difference between saying—Destroy this temple, and, I am able to destroy the temple of God? Yes. Show in what respect the mis-stating of his words led to a wrong application of them? To *raise* up refers to the human body; to *build* up must relate to an edifice, such as a house or temple. What was our Lord's meaning when he said, Destroy this temple, and in three days I will raise it up? He spake of the temple of his body,† and of his resurrection from the dead.‡ Had he not equal power to destroy the temple and rebuild it in three days, if he had been pleased so to do? Undoubtedly. Supposing his declaration to have been intended in that sense, would it have been accounted a capital crime? Yes; it was always considered criminal to speak lightly of the temple.

62. Did our Lord make any reply to this false accusation? No; he maintained a calm and dignified

* John ii. 19. † Probably pointing to it, as he spoke.
‡ John ii. 21, 22.

silence. What effect did the unruffled majesty of the Redeemer produce upon the high-priest? The utmost degree of excitement. How did he manifest the excited state of his feelings? He arose from the seat of judgment, and stood up.* Was that contrary to custom? Yes; a judge never rose from his seat, unless under great perturbation of mind. When the high-priest arose, whom did he address? Jesus. What did he say to him? Answerest thou nothing? what is it which these witness against thee?* What was the design of these questions? To draw from our Lord some word that might furnish matter of condemnation. Had they not sufficient matter of condemnation in the charge of the two false witnesses? No; to their own minds it did not seem a heavy charge. How so, since it was alleged against him as a proof of disrespect for the temple? Because, by their own showing, he would not only destroy the temple but build it again; and the re-building of it would be no proof of disrespect.

63. When our Lord was thus called upon to refute the charge brought against him, what did he do? He still "held his peace." What appearance did our Lord's silence present? That of an exalted mind, in perfect self-possession. How did the high-priest further address him? "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." What is the force of

* Mark xiv. 60.

the phrase "I adjure thee"? I call upon thee to say truly, as upon oath. Might a person be silent, when thus adjured? No; it was imperative on him to answer. What would be the consequence if any one spoke falsely, when called upon after that manner? He would be esteemed guilty of perjury. What is perjury? Taking a false oath. Did this mode of adjuration oblige the person addressed to make answer, *as upon oath?* Yes. Upon what subject was our Lord so solemnly questioned? Whether he was the Christ, the Son of God. What is meant by "The Christ"? See xii. 23. What did the phrase "the Son of God" imply? One possessed of the nature and attributes of the Godhead. How do you know that they attached so high a sense to the title, "The Son of God"? Because, when our Lord acknowledged his claim to it, they accused him of blasphemy. What is blasphemy? See ix. 3. What could, in this instance, bring upon him such a charge from them? His laying claim to a title which involved Divine power.

64. What was our Lord's reply to the adjuration of the high-priest? "Jesus saith unto him, Thou hast said." What is the meaning of "Thou hast said"? See ver. 25. What was his reply, as given by the Evangelist Mark? And Jesus said, I am.* I am—what? I am what you say—the Christ, the Son of God. Is the sense precisely the same in both Evangelists? Yes. What more

* Mark xiv. 62.

did our Lord say? "Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." After having declared that he was the Son of God, why did our Lord speak of himself, immediately after, as "the Son of man"? Because he would have it known, that he possessed, in his person, two distinct natures, the Divine and human. In what terms did our Lord utter this prophecy concerning himself? In figurative or symbolical terms. What do you understand by symbolical? See xxiv. 29. What is the first symbol, under which our Lord here represents himself? That of an invincible conqueror. How is that expressed? By the words, "Sitting on the right hand of power." What is "the right hand of power"? The right hand of God.* Did our Lord refer, in these words, to a well-known prediction concerning the Messiah? Yes. What was that? Sit thou at my right hand, until I make thine enemies thy footstool.† What does the phrase "sitting at the right hand" denote? A state of exalted dignity. When was this part of our Lord's prediction fulfilled? When he ascended into heaven to take possession of his Mediatorial throne. Can we behold him sitting there as a mighty conqueror? We cannot see him personally; but we see the effects of his power. Wherein do we see the effects of his power? In the establishment and increase of his

* Luke xxii. 69. † Ps. cx. 1.

kingdom; and in the overthrow of his enemies. How does our Lord next represent himself? As "coming in the clouds of heaven." What is here meant by the Son of man "coming in the clouds of heaven"? His coming with his mighty angels, to judge the world.*

65. When the high-priest heard these words, what did he do? "He rent his clothes, saying, He hath spoken blasphemy." Was the rending of the clothes a custom among the Jews? Yes; it prevailed throughout the East. What did the action express? Either grief, or abhorrence. When did it express grief? In mourning for the dead,† or on account of sin.‡ When did it express abhorrence? On the hearing of blasphemous words. But was not the high-priest forbidden to rend his clothes? Yes.‖ How then came he to do it? Because blind zeal for God often runs counter to the precepts of his law. Can you give me any other instance of blind zeal leading to the violation of God's commands? Yes; Saul, when he was a bigot, persecuted the disciples of Jesus unto death.§ What is a bigot? See xxiii. 15. Was it ignorance, or depravity of heart, that caused the high-priest to violate the law? It could not be ignorance, for he well knew the law. What, then, prompted him? Depravity—manifesting itself in enmity against the Lord Jesus. How did he proceed to vent that

* 2 Thes. i. 7, 8. † Gen. xxxvii. 34. 2 Sam. iii. 31, &c.
‡ Ezra ix. 5. Joel ii. 13, &c. ‖ Lev. xxi. 10. § Acts xxii. 4.

enmity? He said, "What further need have we of witnesses; behold, now ye have heard his blasphemy." Was this a fair way of judging the cause? No; it was making a false charge, and passing a verdict before the trial was ended. What ought Caiaphas to have done, as an impartial judge? He ought to have weighed the evidence, and consulted the inferior judges, before he delivered his own opinion.

66. Did he not consult the assembly? Yes; but not until he had pre-judged the cause. What is it to pre-judge? To judge before the time. Why then did he consult the assembly at all? Only as a matter of form. What was his address to them? "What think ye?" What was their reply? "They answered and said, He is guilty of death." What did they mean by "guilty of death"? Deserving of death. Do you think that Nicodemus and Joseph of Arimathea could unite in that declaration? No; either they were not present, or their voices were drowned in the clamour of the assembly. Why did Jesus thus submit to be adjudged unto death? That his followers might enjoy eternal life.

67. Were the minds of the chief-priests and others much incensed by this time? Yes. On whom did they vent their hatred? On the meek and blessed Jesus. What did they do to him? "Then did they spit in his face, and buffeted him." What is expressed by the act of spitting in a man's face? The utmost contempt and abhorrence. Was this part of our Lord's sufferings predicted in the

Old Testament? Yes; it is written, I hid not my face from shame and spitting.* Why did our Lord suffer his face to be spit upon? That our faces might not be filled with everlasting shame. What was the next insult offered to Jesus? They "buffeted him." What is it to buffet? To strike with a staff, or rod. What Scripture was fulfilled by our Lord's endurance of this insult? They shall smite the judge of Israel with a rod upon the cheek.† What did others do? "Others smote him with the palms of their hands." Who were they that smote him thus? The servants who stood by.‡ Is it usual to ill-treat a prisoner after he is condemned? No; the sentence of condemnation generally excites commiseration. What is commiseration? A tender feeling of pity.

68. What did our Lord's enemies say, as they smote him thus? "Prophesy unto us, thou Christ, who is he that smote thee?" Did they call him "Christ" sincerely? No; only in mockery. What is it to prophesy? To utter any thing, as the prophets did, by the inspiration of God. What do you understand by inspiration? See Introd. Questions. What did they mean by calling upon our Lord to declare who smote him? They intended to ridicule his prophetical character. What does that show? Their total blindness to the dignity of the suffering Saviour.

69. What circumstance is next narrated by the Evan-

* Isaiah l. 6. † Micah v. 1. ‡ Mark xiv. 65.

gelist? The fall of Peter. Who was Peter? See viii. 14. What do you mean by the fall of Peter? His falling into sin. When did that take place? During the interval between his following Jesus into the high-priest's palace, and our Lord's being led into the council. Where was Peter, when his temptation began? "Now Peter sat without in the palace." What is meant by his sitting "without"? In the servants' hall, or court of the palace. Of whose palace? The high-priest's palace. How did Peter gain access to the high-priest's palace? See ver. 58. Whom did Peter find in the court of the palace? Servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves.* What did Peter do? He stood with them, and warmed himself.* Was it wise of Peter to stand there? No; for he was in bad company. What does bad company prove? An occasion of sin. How does bad company prove an occasion of sin? By the temptations with which it abounds. What befel Peter in these circumstances? "A damsel came unto him, saying, Thou also wast with Jesus of Galilee."† What was implied in that declaration? A charge against Peter, as one who had made common cause with Christ. Was that a temptation to Peter? Yes; it was a strong temptation. To what did it tempt him? To screen himself from danger, by denying his Master.

* John xviii. 18.

† Agreeing with John xviii. 17; for the question there is a Hebraism, and to be understood affirmatively.

70. Did Peter stand, or fall, before this temptation? He fell before it. How did he fall? By denying Christ. How did he deny Christ? "He denied before them all, saying, I know not what thou sayest." Was that a direct denial of Christ? No; it was an evasive one. What is evasion? A shuffling way of speaking, to avoid telling the truth. What is the nature of evasion? It is of the nature of falsehood; and seldom falls short of a positive lie. Did Peter tell a lie, when he said, "I know not what thou sayest"? Yes; for he knew perfectly what the damsel said, and what she meant. Are we always bound to tell the truth, and the whole truth? No: we may decline to give an answer; but, in answering, we must never utter a falsehood.

71. Did Peter continue where he was? No; he went out "into the porch." What is the porch? The entrance, or covered gateway. Why did he go thither? The upbraidnigs of his conscience made him restless; and he wished to avoid the gaze of those around him. Was the porch a place of solitude? No; there were other servants there. "When he was gone out into the porch" did he escape notice? No; "another maid saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth." Does it not appear from Luke xxii. 58, that it was a man-servant, who charged Peter, the *second* time, with being a disciple of Jesus? Yes. Are these accounts contradictory? Not in the least. Did they then both address Peter? No; the female

servant spoke to the by-standers, and the man to Peter.

72. To whom was Peter's answer addressed? To the man, who had charged him to his face, saying, Thou art one of them.* How did Peter meet this charge? "Again he denied with an oath, I do not know the man." Was this a worse denial than the former? Yes. In what respect? It was accompanied by an oath. What is an oath? See v. 33. How did the oath render this denial worse than the former? By making the sin more determined. Is this the way in which sin gathers strength, if it is not broken off by repentance? Yes; it always proceeds from bad to worse.

73. Had Peter any moments for reflection between the temptations that assailed him? Yes; it was not till "after a while," that he was tempted the third time. How long might that interval be? About the space of one hour.† Who, then, came to him? "They that stood by." Did they all speak to him? No; one of the number spoke for the rest.† To whom did he speak? To Peter. What did he say? "Surely, thou also art one of them; for thy speech bewrayeth thee." What is the meaning of "thy speech bewrayeth thee." The accent of your speech betrays what you are. What was Peter's speech? The dialect spoken in Galilee.† What dialect was that? A sort of Jewish brogue, inclining to the Sama-

* Luke xxii. 58. † Luke xxii. 59.

ritan and Syriac. How did this person further insist upon it, that Peter was a disciple of Jesus? He said, Did not I see thee in the garden with him?* In what garden? The garden of Gethsemane. How came this man to have taken such particular notice of Peter, amidst the number of persons, present on that occasion? It was natural for him to do so, because he was a kinsman of him, whose ear Peter cut off.* What is a kinsman? A relation.

74. Was Peter vexed at being thus recognized? Yes. How did he vent the irritation of his feelings? "Then began he to curse and to swear, saying, I know not the man." Do you suppose that he blasphemed Christ? No; he sware against himself. How did he sware against himself? By calling for judgments upon himself, if what he said was not true. And was it true? No; it was a decided falsehood. When Peter had thus denied his Master the third time, what took place? "Immediately the cock crew."

75. What effect had the sound of the cock-crowing upon Peter? "And Peter remembered the word of Jesus, which said unto him, Before the cock-crow, thou shalt deny me thrice." Which cock-crow was it, that smote Peter's conscience? The second, or principal one.† Why was the second cock-crow more remarkable than the first? Because the sound of it roused men to the approaching labours of the day. How was it, that the first cock-crow did not

* John xviii. 26. † See verse 34.

arrest the attention of Peter? Because, at that time, he had not brought guilt upon his conscience by denying Christ. When did his three denials take place? See ver. 69. What was that interval in point of time? Between a little before midnight, and the break of day. Why did the morning cock-crow awaken a painful remembrance in the mind of Peter? Because, at that moment, the Lord turned and looked upon him.* Was it a look of anger? No; a look of love. What effect had it? It smote Peter to the heart. How are his feelings and conduct described? "And he went out, and wept bitterly." Whence did he go out? From the court of the palace—the scene of his temptations. Why did he go out? To seek some solitary place, where he might weep and pray. What made him weep bitterly? The thought of his ingratitude to Christ, and his base denials of him. Was his repentance of a godly kind? Yes. How does that appear? His sorrow was deep, and his after-life eminently holy and useful. Did he never more deny his Master? No; he confessed Him often, and openly, and in the face of danger. Does repentance wash away guilt? No; a sea of tears could not atone for one sin. If so, why must we have godly sorrow for sin? Because sin is hateful to God, and ruinous to the soul. What is the best evidence that we repent of any particular sin? Our forsaking it, and delighting in the contrary duty.

* Luke xxii. 61.

Will not such an endeavour produce *partial* obedience? No: the true penitent aims at *universal* holiness, while he is especially careful to avoid the repetition of past failures.

CHAPTER XXVII.

What does the twenty-seventh Chapter of this Gospel contain?

1. THE CLOSING EVENTS OF OUR LORD'S LIFE;
2. HIS BURIAL; AND
3. THE SEALING OF HIS SEPULCHRE.

1. What time is here mentioned? "When the morning was come." What does that mean? When it was light—probably about six o'clock. What took place at that time? "All the chief priests and elders of the people took counsel against Jesus to put him to death." Was this a distinct meeting from that mentioned ver. 57 of the preceding chapter? No; it was a further consultation among themselves, before the assembly broke up. Had they not already passed sentence upon their prisoner? Yes; they had pronounced him guilty of death.* Why then did they need to consult any further? Because it was not in their power to carry the sentence into execution. How so?—had not the great council

* See xxvi. 66.

of the Jews the power of life and death? They had so formerly, but it had been taken from them by the Romans. When did the Romans take away from the Jewish council the power of punishing by death? When Judea became a province of the Roman Empire. How did Judea become a province of the Roman Empire? The Romans conquered the country, and made it a part of their empire. Had the Jews, after that, a king of their own? No. Who, then, reigned over them? Governors* appointed by the Roman Emperors. Who was the Roman governor at this particular time? Pontius Pilate. Were criminals judged by him, before they could be put to death? Yes. If the Jewish council could not put Jesus to death, what had they to consult about? They had to lay a plan for getting him condemned and put to death by the civil Ruler.

2. Having arranged their plan, how did they proceed? "And when they had bound him, they led him away and delivered him to Pontius Pilate, the governor." Did Jesus offer any resistance? No; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.† How far was it from the hall of Caiaphas to that of Pilate? Nearly a mile. Was Pilate's hall in Jerusalem? Yes. Was that the constant residence of the Roman governor? No; he dwelt at Cesarea; and only came up to Jerusalem on particular occasions.

* Called *Procurators.* † Isaiah liii. 7.

3. Who was it, that watched the progress and result of our Lord's trial? Judas Iscariot. Why was he so observant of the event? Because the guilt of betraying Christ was on his conscience. What is said of Judas, when he saw that Jesus was condemned? He "repented himself." Did he repent after a godly sort? No; he felt the pain of guilt, but not the meltings of contrition. Describe the difference between his case and that of Peter? Peter repented, believed, and was pardoned; Judas repented, despaired, and was ruined. When remorse seized the mind of the traitor, what did he do? "He brought again the thirty pieces of silver to the chief priests and elders." Why did he return the money? Because it was the reward of iniquity, and yielded him nothing but bitterness.* Does ill-gotten wealth always bring anguish to the possessor? Yes, sooner or later.†

4. When Judas brought back the thirty pieces of silver, what did he say to the chief priests and elders? "I have sinned, in that I have betrayed the innocent blood." What induced the traitor to make this confession? His overwhelming sense of our Lord's innocence, and of his own baseness. Had he any hope, that his confession might induce the priests and elders to release Jesus and let him go? Yes; he was now anxious to save the life, which his wickedness had betrayed. Did his confession move the hearts of our Lord's enemies? No; "they

* Job xx. 12—15. † Jer. xvii. 11.

said, What is that to us? see thou to that." How were these words spoken? With scorn. What lesson do they teach us? That it is vain to look for sympathy, or help in trouble, from those who have been our companions in sin.

5. What was Judas' state of mind, when he saw that that there was no hope? He felt all the agony of despair. Did he go away from the priests and scribes? Yes; he went hurriedly away, for the purpose of destroying himself. As he went along, what building did he pass near? "The temple." Of what would he be reminded by the sight of that edifice? Of Him, who had often taught there, and whose life he had sold for thirty pieces of silver. Was the silver in his hand, at the time? Yes. What was the effect of the reflections that now goaded his mind? "He cast down the pieces of silver in the temple, and departed, and went and hanged himself." Might he not have obtained pardoning mercy, if he had sought it? There is reason to believe that he might. What Scriptural ground is there for thinking so? It is written, The Lord is not willing that any should perish, but that all should come to repentance.* Are not some sins too great to be forgiven? No†; sinners perish, not because there is no mercy for them, but because they will not believe and be saved.‡ But is it not written, Whom he will he hardeneth? §—and does not that show, that some men cannot be saved? God never hardens a sinner otherwise than

* 2 Pet. iii. 9. † Isaiah i. 18.
‡ John v. 40. & Heb. iii. 18. § Rom. ix. 18.

by letting him alone;* therefore the hardness comes not from God, but from himself.† How did their pride prompt the ancient Jews to argue, on this point? They said, The way of the Lord is not equal.‡ How did faithful Abraham repress every such thought, as unworthy of the Divine Being? He said, Shall not the Judge of all the earth do right?‖ When Judas had thrown down the thirty pieces of silver, what did he do? He "went and hanged himself." What account is given of his death in the Acts of the Apostles? It is there written, that, Falling headlong, he burst asunder in the midst, and all his bowels gushed out.§ How do you reconcile these two accounts? It would appear, that suspending himself from a tree, which overhung a precipice, the bough gave way, and he fell to the bottom. Was there any such precipice in, or near Jerusalem? Yes; the site of Jerusalem was very hilly, and in some parts precipitous.¶

6. What became of the silver pieces, that Judas had thrown down in the temple? The chief priests took them. What did they say about them? "It is not lawful for to put them into the treasury, because it is the price of blood." What was the treasury? The place where the money was kept, that was devoted to the service of God. Why was it considered unlawful to put them into the sacred trea-

* Matt. xv. 14. † Jer. v. 3. ‡ Ezek. xviii. 29.
‖ Gen. xviii. 25. § Acts i. 18. ¶ See iv. 6. & xxiv. 1.

sury? Because the law forbade the offering of base and sinful gains in the house of God.*

7. What did the priests then do? "They took counsel, and bought with them the potter's field to bury strangers in." Is it not said, Acts i. 18, that Judas bought the field? Yes. In what sense could *he* be the buyer of it? Only as it was purchased with his money, and he was the occasion of its being bought. What is meant by the chief priests taking counsel? That they consulted what to do. What made them think of laying out the money in the way they did? There was much need of a burying-place for strangers. Whom are we to understand by "strangers"? Gentile foreigners. Why do you think that Gentile foreigners are meant, and not Jews from other lands? Because the Jews of Jerusalem would not have refused the use of their burying-ground to other Jews. Would they not have been equally willing to give burial room to any Gentiles, who might die among them? No; they did not regard Gentiles as worthy of a place in their burial-grounds. Why was the ground, purchased for them, called The potter's field? Because it belonged to some man who was a potter, by trade. What is a potter? One who makes earthen vessels.† How much was given for the field? Thirty pieces of silver. What coin is to be understood by the phrase, pieces of silver? See xxvi. 15. Was that

* Deut. xxiii. 18. † Rom. ix. 21.

a large sum to give for what may have been a good-sized piece of ground, so near to Jerusalem? No; if the ground had been fit for tillage, or pasturage, it would have fetched a higher price. Why was it unfit for cultivation? Because the soil had been dug out, to make potter's ware.

8. After this field had been purchased, what name was given to it? "It was called The field of blood." Did the chief priests give it that name? No. What reason have you for assuming, that the name was not given by the chief priests? Because they would not so perpetuate the remembrance of their own crime. Who then must have so named the ground? The people. How came they to call it "The field of blood"? Because they knew, that it was bought with the price of blood. How long was it so called? "Unto this day." Unto what day is that? The day when Matthew wrote his account of the transaction. How long might that be, after the circumstance in question? About eight years.

9. What is here said to have been fulfilled? "Then was fulfilled that which was spoken by Jeremy the prophet." Is the prediction, that follows, to be found in the prophecies of Jeremiah? No. Where is it to be found? Words very nearly the same, and quite alike in sense, are found in Zechariah xi. 12, 13. Did Matthew commit an error in ascribing the words to Jeremiah instead of to Zechariah? No; he could not make a mis-

take, because he wrote under the guidance of inspiration. What is inspiration? See Introd. Questions. How then do you account for the passage being found, not in Jeremiah, but in Zechariah? The words may have been *spoken* by Jeremiah, and the sense of them afterwards put in writing by Zechariah.* But how could Zechariah know that Jeremiah had spoken to that effect? Either by tradition, or by direct communication from God. What is tradition? See xv. 2. What are the words of Jeremiah, as given by Matthew? "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value."

10. What more? "And gave them for the potter's field, as the Lord appointed me." Why was the prophet commanded to do this? As a prophetical sign of the price, at which the life of Messiah would be valued. Was this the price paid for the redemption of a great man, or a sovereign? No. See xxvi. 15. How is the contemptibleness of the sum noticed by Zechariah? In these words, A goodly price, that I was prised at of them!

11. What has the Evangelist here resumed? The narrative of our Lord's trial. At what point is the narrative taken up? "And Jesus stood before the governor." What governor? Pontius Pilate. Where was Pontius Pilate, at that time? In the

* The Jews used to say, the spirit of Jeremiah was in Zechariah.

pavement.* What was the pavement? A raised and covered building, adjoining the governor's palace. Why was it called The pavement? Because it was paved with little pieces of marble of divers colours. Why did Pilate come out into the pavement? Because the Jews would not go into the judgment-hall, lest they should be defiled.† What is to be defiled? Polluted, or rendered unclean. How would they have been defiled by going into the prætorium or palace? Because, the governor being a Gentile, his house was accounted unclean.‡ When were the Jews so strict to avoid every defilement of a ceremonial kind? When they were going to celebrate any of their great festivals. What were the principal feasts of the Jews? See xix. 1. Which of those feasts was now at hand? The passover.† When Jesus stood before the governor, of what did the priests and elders accuse him? They began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a king.‖ Upon this accusation, how was our Lord interrogated? "The governor asked him, saying, Art thou the King of the Jews?" What was our Lord's reply to this question? "Jesus said unto him, Thou sayest." What are we to understand by the phrase, "Thou sayest"? See xxvi. 25. Did our Lord suffer Pilate to think, that

* Compare John xviii. 28. with xix. 13. † John xviii. 28.
‡ Numb. xix. 22. ‖ Luke xxiii. 2.

he laid claim to be an earthly king? No; he said, My kingdom is not of this world.* What is the meaning of Christ's kingdom being not of this world? That it is spiritual, and not earthly, in regard to its subjects, laws, and privileges. When Pilate had heard what were the nature and principles of our Lord's kingdom, did he find cause to condemn him? No; he said unto the Jews, I find in him no fault at all.†

12. When the chief priests and elders heard Pilate's opinion of his innocence, what effect had it upon them? They were the more fierce, and accused him of many things.‡ When our Lord was thus accused, what did he say? "He answered nothing." Why did he remain silent? Because the accusations were too frivolous to require any answer.

13. Did the governor notice his silence? Yes. What did he say, to induce our Lord to answer? "Then said Pilate unto him, Hearest thou not how many things they witness against thee?" Why did Pilate seek to induce our Lord to answer the charges brought against him? That he might find some occasion, from what he should say, to content the Jews, by chastising him.

14. Did our Lord enter on his defence, when appealed to by the governor? No; "he answered him to never a word." Was there something in his silence that appeared remarkable? Yes; "inso-

* John xviii. 36. † John xviii. 38. and Mark xv. 3. ‡ Luke xxiii. 5.

much that the governor marvelled greatly." Why was he so much surprised? Because he had never before seen an instance of such calm, self-possessing silence. Does it appear that the governor was offended by it? No. How do you account for his not being offended, when our Lord gave him no answer? Because there was nothing disrespectful or offensive in our Lord's manner. What did Pilate now resolve to do with Jesus? To send him to Herod. Who was Herod? Tetrarch of Galilee. What was a Tetrarch? See ii. 1. For what purpose did Pilate send him to Herod? That Herod might try him, and pass judgment upon him. But why send him to be judged by the governor of another district? Because Pilate found out that he belonged to Herod's jurisdiction.* What was the sphere of Herod's jurisdiction? The district of Galilee. How came our Lord to belong to Herod's jurisdiction? Because he was of Nazareth, in Galilee. Was Herod in Galilee at that time? No; he was at Jerusalem.* Had he a court at Jerusalem? Yes. For what purpose had he a court of justice, so far from his own dominions? For the trial of causes relating to the subjects of his government, who happened to be at Jerusalem. How did Herod receive our Lord? He was very glad of the opportunity to see him, because he had heard many things of him.† How was he treated, after that Herod had seen and questioned him? Herod

* Luke xxiii. 6, 7. † Luke xxiii. 8.

and his soldiers set him at nought and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* Why did Herod treat him thus? Because he was disappointed and mortified, that Jesus did not work a miracle in his presence.† What Scripture was fulfilled by the conduct of Pilate and Herod, in making this an occasion of being reconciled to one another? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed.‡

15. When our Lord was led back to Pilate, did that governor again declare his innocence? Yes. What did he say? I have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him.‖ What did Pilate then propose to the priests and elders to do? I will therefore chastise him, and release him.§ Why chastise him? For no fault; but only to appease his enemies. Was it just to put down clamour by punishing the innocent? No; it was unjust and cruel. On what ground did Pilate propose to release Jesus? "Now, at that feast, the governor was wont to release unto the people a prisoner, whom they would." At what feast was it customary to release a prisoner? At the feast of the passover. Who released a prisoner? The governor. Who chose the prisoner that should be

* Luke xxiii. 11. † Luke xxiii. 8. ‡ Psalm ii. 2.
‖ Luke xxiii. 14, 15. § Luke xxiii. 16.

released? The people. Why did the governor allow the people to have a prisoner released, at their will, and by their choice? In order to make himself popular with the Jews. Did it require some policy to gain the favour of the people? Yes. Why so? Because the Jews hated the Roman yoke, and longed for their former independence.

16. Had the Jews any prisoner of note, at that time, whose release they desired? Yes; "They had then a notable prisoner, called Barabbas." Of what crimes had Barabbas been guilty? Of sedition, robbery, and murder.* What is sedition? Promoting disaffection to government. What do the Scriptures teach us concerning our duty to kings and magistrates? Let every soul be subject unto the higher powers.† Does that mean in things civil, or in those relating to the soul and to eternity? In all civil matters. Why not in things pertaining to God and to our consciences? Because in spiritual matters we are responsible to God only.‡ Is it evident that Barabbas was a very wicked man? Yes; he was one of the worst of characters. In what respect was he "notable"? For the greatness of his crimes.

17. When the multitude were gathered together, what did Pilate say to them? "Whom will ye that I release unto you, Barabbas, or Jesus, who is called Christ?" Whom did Pilate wish to release to them? Jesus.||

* Luke xxiii. 19. & John xviii. 40. † Rom. xiii. 1.
‡ Matt. xxiii. 9. || Luke xxiii. 20.

18. Why did the governor wish to favour Jesus? Because "he knew, that for envy they had delivered him." Who had delivered him for envy? The chief priests.* What is envy? See xx. 15. Of what were the chief priests envious? Of the fame of Christ, and the spread of his doctrines.

19. What did Pilate do, before passing sentence? He sat down on the judgment seat. "When he was set down on the judgment seat," what took place? "His wife† sent" a message "unto him." What was the message? "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Whom did she mean by "that just man"? Jesus. What did she mean by saying, Have thou nothing to do with him? Have nothing to do in condemning him. What made this Roman lady so solicitous about the matter? An extraordinary dream. When does she say she had dreamed it? "This day." How is it that she speaks of having dreamed in the day? The word "day" includes the twenty-four hours. Are dreams a safe and proper guide of our conduct? By no means. But has not God often spoken to men in a dream, in a vision of the night?‡ Yes; and, in the present instance, the dream seems to have been from God. Why, then, may not we

* Mark xv. 10.

† *Claudia Procula.* This marks the time of the event, and proves the veracity of the Evangelist; for it was only in the reign of Tiberius, that the wives of the Governors had obtained permission to attend them in the provinces.

‡ Job xxxiii. 14—17.

suffer ourselves to be guided by dreams? Because Jehovah has given us a rule of conduct in his written word. Is there no benefit to be derived from a remarkable and impressive dream? It may be useful, if it is in harmony with the written word of God. In such case, how should we regard the dream? As a profitable occurrence, but not as a guide, or rule of action. Have persons sometimes greatly erred, by regarding their dreams as indicative of the Divine will concerning them? Yes; the notion has altogether misled them. What use ought Pilate to have made of his wife's communication? It should have led him to act as a righteous judge, that he might have nothing to fear from a dream, or from any thing else.*

20. While this communication was being made to Pilate, how were "the chief priests and elders" engaged? They were persuading "the multitude, that they should ask Barabbas, and destroy Jesus." What is meant by asking Barabbas? Asking for the release of Barabbas. Why were the chief priests and elders so eager, that Barabbas might be pardoned, and the innocent Jesus put to death? Because their malice against the Lord Jesus increased, in proportion as they found it difficult to get him condemned.

21. Whom was Pilate willing to release? Jesus.† What did he do, to bring matters to that issue? He spake again to them.† To whom did he speak

* 1 Pet. iii. 13. † Luke xxiii. 20.

again? To the people. What did he say to them? "Whether of the twain will ye that I release unto you? What is the meaning of "twain"? See xix. 5. Which of the twain did the people choose? "They said Barabbas." What does that choice indicate? That the people were blind and priest-ridden.

22. How did Pilate argue with the people? "Pilate saith unto them, What shall I do then with Jesus, which is called Christ?" Why did the governor mention, so particularly, that he was called Christ? To remind the people, that many of them had acknowledged him as the Messiah.* Why did he remind them of the regard they had shown to his claims? That they might be moved to ask his release. Had Pilate's question any effect upon the people? No; "they all said unto him, Let him be crucified." What is crucifixion? Nailing the body to a cross, till life expires.

23. Did Pilate comply immediately with the desire of the people that Jesus should be crucified? No; he reasoned with them once more. What argument did he use? "Why, what evil hath he done?" What does that question intimate? That Jesus was entirely innocent. Ought not the judge to have released him, at all hazards, when he was found innocent? Assuredly. Why did he not act accordingly? Because he hoped to bring about his release, without any risk to himself. What risk

* See xxi. 8, 9.

could he incur? The risk of displeasing the Jewish people, and causing complaints of him to be made to the Roman Emperor. Did the people alter their mind, when Pilate said, "Why, what evil hath he done?" No; "they cried out the more, saying, Let him be crucified." How did they cry out? With loud voices.* Who mingled their voices in the cry? The chief priests.* Was it seemly in them to join in the furious outcries of the multitude? No. How can you account for their conduct? Their passions were so excited, that they forgot what was becoming.

24. What did Pilate now see? "That he could prevail nothing." What is meant by his prevailing nothing? That he could not induce the people to change their mind. What more did Pilate observe? "That, rather, a tumult was made." What is a tumult? An uproar, made by a disorderly multitude. In what sense is the word "rather" used? It means instead. Instead of what? Instead of the people being persuaded to choose Jesus, they were the more outrageous against him. When Pilate saw that, what did he do? "He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Of what is water a symbol? Of purity, or innocence. Why did Pilate take water, and wash his hands before the multitude? To signify, that the guilt of shedding Jesus' blood did not attach

* Luke xxiii. 23.

to him. Why did Pilate adopt that method of clearing himself? It was a custom of the ancient Greeks and Romans to signify, by washing their hands, that they were free from the guilt of blood-shed. Had the Jews any such custom among them? Yes; in the case of unknown murder.* Was not this action of Pilate's a virtual acquittal of the Lord Jesus? Yes; it was as solemn a declaration of his innocence as could possibly be made. Did it clear Pilate of all guilt in the matter? No—all the water in the universe could not wash away the guilt of an unrighteous sentence. Did he, at last, pronounce sentence against Jesus? Yes; he gave sentence that it should be as they required.† As who required? As the priests and people required. What did they require? That Barabbas should be released, and Jesus crucified. When Pilate had endeavoured to free himself from the guilt of shedding innocent blood, what did he say, by way of warning to the people? "See ye to it." What is the meaning of "See ye to it"? The blame is yours, and you must take the consequences.

25. Did this warning alarm the people? No; "then answered all the people and said, His blood be on us, and on our children." What did they mean by "His blood be on us, and on our children"? Let the guilt and punishment of his blood-shedding fall on us, and on our descendants. Was not this awful language? Yes; it was bespeaking a curse to them-

* Deut. xxi. 6, 7. † Luke xxiii. 24.

selves and their posterity. Has the curse they thus imprecated fallen upon them? Yes; as a nation, they have been lying under the weight of it ever since. Are the children of the Jews punished for the guilt of their forefathers, in killing the Prince of life? No; they are punished for their own sin, in approving the deeds of their fathers. How do they show their approval of what their fathers did? By still denying the Holy One and the Just.*

26. When Pilate found the Jews so determined, what did he do? "Then released he Barabbas unto them." And what did he do to Jesus? "When he had scourged Jesus, he delivered him to be crucified." Why did he cause Jesus to be scourged? Because it was a custom of the Romans to scourge those who were sentenced to capital punishment. What do you mean by capital punishment? The loss of life. What is scourging? Lashing with thongs, or beating with rods. What was the nature of this punishment? It was both cruel and ignominious. By what law was the punishment limited among the Jews to forty stripes? By a Divine law.† Was the Roman law characterized by the same moderation? No. By whom was our Lord scourged? By Roman soldiers. What prophetic description have we of this cruel scene? The plowers plowed upon my back: they made long their furrows.‡ What idea do these words convey? That

* Acts iii. 14, 15. † Deut. xxv. 3. ‡ Ps. cxxix. 3.

of sore laceration. Why did our gracious Lord submit to this pain and ignominy? That with his stripes we might be healed.*

27. What is the next particular concerning the treatment of our Lord? "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers." What is meant by "the common hall"? An open court in the palace. What is a band of soldiers? The third part of a cohort. Of how many men did a Roman cohort consist? Of about five hundred. Then how many were there in a band? About an hundred and sixty. For what purpose was this band of soldiers collected in the common hall? To make sport of Jesus, by mocking his claims to royalty.

28. How did they commence their unfeeling mockery? "They stripped him, and put on him a scarlet robe." What sort of a robe was this? Some old cloak belonging to a military officer. Does not the Evangelist John say, that it was a purple robe? Yes.* How is this difference to be reconciled? The colour was a reddish purple, or a mixed tint of scarlet and purple. Who are wont to be clad in scarlet and purple? Kings and Emperors. With what intent did the soldiers clothe our Lord in a mock-royal robe? To pour contempt upon his kingly character. Did our Lord resent this indignity? No;

* Isaiah liii. 5. † John xix. 2.

he wore the scarlet robe, that we might wash our robes, and make them white in his blood.*

29. What was the next insult offered to our Lord? "When they had platted a crown of thorns, they put it upon his head, and a reed in his right hand." Why did the soldiers crown him? Because a crown is an ensign of royalty. What kind of a crown was it? It was made of a prickly shrub with dark green leaves. Was it from sheer cruelty, that the soldiers crowned him with thorns? Perhaps it was more from wanton levity, than from a desire to put him to more pain. If we inflict pain, is it not a poor excuse to say, that we did it without thinking, or only for sport? Yes, indeed. What consideration should lead us to weigh our actions? The consideration that God weighs them.† What did the soldiers put into our Lord's right hand? A reed. What was the reed intended for? A mock sceptre. What is a sceptre? An ensign of kingly power. What was the next form of insult, to which our Lord submitted? "They bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"

30. Did they cause him to suffer a yet greater indignity? Yes; "they spit upon him." Could any thing be more malicious? No; that was truly an odious insult. Did they attach any meaning to it? Yes; it was designed to be instead of the kiss of homage, which subjects tendered to their sovereign.‡ Was this part of our Lord's suffering predicted in

* Rev. vii. 13, 14. † 1 Sam. ii. 3. ‡ Ps. ii. 12.

the Old Testament? See xxvi. 67. What more did the soldiers do? They "took the reed and smote him on the head." What effect must that have had? It must have caused the thorns to pierce his sacred head.

31. What did the soldiers do to Jesus "after that they had mocked him"? "They took the robe off from him, and put his own raiment on him." What did they, then, do? They "led him away to crucify him." What is crucifixion? See ver. 22. How was the body fastened to the cross? The arms, extended, were nailed to a cross-beam, and the feet to the lower part of the upright beam. Was crucifixion an honourable mode of death? No; it was as shameful as it was cruel. Who were commonly put to death by crucifixion? Only slaves, or the vilest of criminals. Was it a Jewish or a Roman mode of punishment? It was a Roman mode of punishment. How then came it to be used in Judea? It was introduced when Judea became a Roman province. Was our Lord led away alone to be crucified? No; there were two malefactors led with him to be put to death.* What are malefactors? Evil doers, or criminals. Was our Lord's character a perfect contrast to theirs? Yes; his whole life had been spent in doing good.†

32. When our Lord was led away, what did he bear? His cross.‡ Why was our Lord made to bear his cross? Because it was the custom to make the con-

* Luke xxiii. 32. † Acts x. 38. ‡ John xix. 17.

demned carry their crosses to the place of execution. Why was this required of them? As a mark of their shame and of the pain to which they were condemned. Did our Lord carry his cross all the way? No. Why not? Because he was so exhausted, that it was feared he would die on the road. What had produced this great exhaustion? His agony of mind in the garden; the fatigue he had undergone through the night; and the loss of blood by scourging. When the priests saw that he was likely to sink under his burden, what did they do? "They found a man of Cyrene, Simon by name: him they compelled to bear his cross." Was it out of compassion, that they thus relieved the sufferer? No. Why then did they do it? Because they wished to see him crucified. Is any thing remarkable stated concerning the man who was compelled to carry the cross? Yes; it is mentioned, that he was the father of Alexander and Rufus.* Who were Alexander and Rufus? Two young men of note among the early Christians. Of what place was Simon? Of Cyrene. Where was Cyrene? In the north of Africa.

33 Whither did our Lord, and those that were with him, now come? "To a place called Golgotha." Was that the place of execution? Yes. How is it otherwise called? Calvary.† What is the difference between Golgotha and Calvary? Golgotha is from the Syriac tongue, and Calvary from the

* Mark xv. 21. † Luke xxiii. 33.

Latin. Is there any difference of signification? No; they both signify, "The place of a skull." Why was it so called? Because of the skulls of the criminals, which lay scattered on the ground.

34. What took place when they had reached the place of crucifixion? "They gave him vinegar to drink, mingled with gall." Who gave it to him? The Roman soldiers. Why did they give it to him? It was customary to give a stupifying potion to those who were about to suffer a violent death. Why was such a draught administered? To produce some degree of insensibility to their torments. Of what did the mixture consist? Of sour wine, with an infusion of intoxicating herbs. What does Matthew call the sour wine? Vinegar. What does he call the myrrh and other ingredients that were mixed with the sour wine? Gall. What is gall? An extremely bitter juice. Why is the name of gall given to these admixtures? Because of their extreme bitterness, in which respect they were like gall. Did our Lord receive the offered potion? No; "when he had tasted thereof he would not drink." Was it on account of its bitterness, that our Lord rejected it? No; that was a trifling circumstance, compared with the relief which it would have afforded. Why, then, did our Lord refuse to drink it? Because he would not take any thing that might lessen his sufferings, or deprive him of full consciousness under the weight of them. Why would he not allow his sufferings to be mitigated? Because they were to be endured for special pur-

poses. What were the purposes to be accomplished by the sufferings of the Lord Jesus Christ? They were designed to show the majesty of the law of God, and to make propitiation for the sins of the world. What is the meaning of propitiation? The offering of an atonement for the guilty.

35. What did the Roman soldiers now proceed to do? "They crucified him." What is crucifixion? See ver. 22. In what position was the cross when a sufferer was fastened to it? It was flat on the ground. The body being nailed to it, what was then done? The cross was raised, and let down into a hole or pit made to receive it. Was not the jerk thus occasioned extremely painful? Yes; the nerves and sinews were instantly on the rack, and the body was hanging by its wounds. While the executioners were thus employed, what was our Lord doing? Praying for his enemies.* What was his prayer for them? Father forgive them, for they know not what they do.* Did our Lord mean by this, that they were not deserving of punishment? No; it was because they were committing a grievous sin, that he pitied and prayed for them. What prediction was verified by this prayer? He made intercession for the transgressors.† Did his prayer prevail? Yes. How was it answered? In the conversion of many of his murderers.‡ What office does our Lord sustain when he pleads for sinners? That of Intercessor. Does

* Luke xxiii. 34. † Isaiah liii. 12. ‡ Acts ii. 37—41.

he still carry on his gracious work of intercession? Yes. What consolatory assurance may we derive from the fact of our Lord's continual intercession? This—that he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* When the soldiers had crucified our Lord, what did they do next? They "parted his garments, casting lots." How did they make the division? Into four parts, to every soldier a part.† Why were four soldiers employed as executioners? One to pierce each hand, and one to pierce each foot. What prediction was fulfilled by the parting of our Lord's garments? "That which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." What prophet is here referred to? David. Where is the passage recorded? Psalm xxii. 18. What is there meant by our Lord's "vesture"? His outer robe. Why did the soldiers cast lots for that? Because it was without seam, and would therefore have been spoiled by rending.‡ How came the soldiers thus to dispose of our Lord's garments among themselves? Because the clothes of such as were put to death became the property of the executioners. Was it customary for soldiers to be employed as public executioners? Yes.‖

36. When the soldiers had finished their cruel work, what did they do? "Sitting down, they watched

* Heb. vii. 25. † John xix. 23. ‡ John xix. 24.
‖ See xiv. 10.

him there." Why did they watch him? Lest any of his followers should come and take him down from the cross. What hour was it when they crucified our Lord? "The third hour." What was the third hour, according to our time? Nine o'clock in the morning. How may we always reckon what any hour of Jewish time is with us? Six hours added to their time will make it correspond with ours.

37. What was placed over our Lord's head, when he was crucified? "His accusation written." What is an accusation? A charge brought against any one. How was his accusation written? In black letters, on a white board. What was the inscription? "THIS IS JESUS, THE KING OF THE JEWS." Is any crime expressed in this inscription? No. What does it indicate? It points out Jesus as the Messiah. Did the chief priests perceive this? Yes; and therefore they wished Pilate to alter it.* Would he alter it? No; he said, What I have written I have written.* What did he mean by this answer? That what he had written should remain. Was the inscription read by many? Yes.† In how many languages was it written? In three—Hebrew, Greek, and Latin.† Why was it written in several languages? That foreigners might understand it, as well as native Jews.

38. Who were crucified at the same time with our Lord? "Then were there two thieves crucified

* John xix. 21, 22. † John xix. 20.

with him." What was their position, in reference to our Lord? "One on the right hand, and another on the left." Why was the middle place assigned to Jesus? To make it appear as if he were the chief of evil-doers. What Scripture was fulfilled by our Lord's being crucified between two thieves? That which says, He was numbered with the transgressors.*

39. How was our suffering Lord treated by the people? "And they that passed by reviled him, wagging their heads." What is reviling? Speaking reproachfully and contemptuously. Why did they wag their heads? As an expression of insult.

40. What did these scoffers say? "Thou that destroyest the temple, and buildest it in three days, save thyself." What more did they say? "If thou be the Son of God, come down from the cross." Did they believe, that he was able to save himself and come down from the cross? No; they spoke in derision. What is derision? Mockery. Do *you* believe, that he could have come down from the cross? Yes; he had power to do so. Did the taunts and jeers of the multitude move him to display his power, by coming down from the cross? No; he endured the cross, despising the shame.† Why did he thus endure the shame and agony of crucifixion? For the joy that was set before him.† What was that joy? The joy of saving sinners, by his obedience unto death.

* Isaiah liii. 12. Mark xv. 28. † Heb. xii. 2.

41. Were the thoughtless passers-by the only persons who reviled our Saviour? No; "likewise also the chief priests" mocked him, "with the scribes and elders."

42. What did they say? "He saved others; himself he cannot save." Was that true? It was true, that he saved others; but not true, that he had no power to save himself. Did the chief priests and scribes mean to admit that he had saved others? No; they meant to throw suspicion upon his miracles, as if he had pretended to a power which he did not really possess. What more did they say? "If he be the King of Israel, let him now come down from the cross, and we will believe him." Whom did they mean by the King of Israel? The Messiah. Was there not proof enough already of the Messiahship of Jesus? Yes. How had his claims been sustained? By miracles, and by the fulfilment of prophecy. Why then did these men ask for further evidence? Because they hated Christ; and mankind are always unwilling to believe that which they do not like. What crowning evidence was yet in reserve for humble and unprejudiced minds? The triumphant resurrection of our Lord from the grave.

43. How did the priests and scribes continue their revilings? "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." What words were these, which our Lord's enemies used in reproaching him? The very words of the Psalmist, when he prophesied con-

cerning our Lord's murderers.* Did the chief priests and scribes quote the words designedly? No; they were only giving utterance to the enmity of their hearts.

44. Was our Lord insulted from another quarter? Yes; "The thieves also, which were crucified with him, cast the same in his teeth." Does it appear, on a comparison of the Gospels, that both the thieves reviled our Lord? Yes; but only at first; for one of them immediately relented. According to Luke's narrative, what difference was there between the two thieves? The one was hardened, and the other penitent.† How did the penitent thief conduct himself? He rebuked his comrade; condemned himself; and prayed to Jesus, as his Lord. How did he rebuke his comrade? He said, Dost thou not fear God, seeing thou art in the same condemnation?‡ How did he condemn himself? He said, And we indeed justly; for we receive the due reward of our deeds.§ And how did he pray to Jesus as his Lord? Lord, remember me when thou comest into thy kingdom.‖ Was his prayer heard and answered? Yes; Jesus said unto him, To-day shalt thou be with me in paradise.‖ What is paradise? The state of the blessed after death.

45. What remarkable circumstance took place at the time here referred to? "There was darkness over all the land." Was this natural or supernatural

* Ps. xxii. 8. † Luke xxiii. 39—43. ‡ Luke xxiii. 40.
§ Luke xxiii. 41, ‖ 42, ¶ 43.

darkness? It was supernatural. What do you mean by supernatural? That which does not proceed from any natural cause. How is darkness occasioned in the day time, when it occurs naturally? By an eclipse of the sun. What is an eclipse of the sun? Darkness caused by the moon passing between us and the sun. Might not the darkness here mentioned proceed from an eclipse? No. Why not? Because an eclipse of the sun can never happen at full moon. How do you know, that it was full moon, at this time? Because the Jews' Passover was always held at full moon. If the darkness that occurred was not owing to any natural cause, to what must we ascribe it? To an exercise of Divine power. For what purpose was Divine power thus put forth? To bear testimony against the horrid conduct of the Jews. At what hour did this supernatural darkness commence? "From the sixth hour." What is the sixth hour of the Jews with us? Twelve o'clock at noon. How long did the darkness continue? "Unto the ninth hour." What would the ninth hour be, by our time? Three o'clock in the afternoon. Then, how many hours did the darkness last? Three hours. How far did it extend? "Over all the land." Over all what land? All the Holy land.

46. What took place about the ninth hour? "Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani." What does that mean? "That is to say, My God, my God, why hast thou forsaken

me." In what language did our Lord speak, when he thus called upon God? In the common language of the Jews. What was the spoken language, at that time? See x. 27. What caused our Lord to utter these words "with a loud voice"? The intenseness of his mental suffering. What produced that anguish of spirit? The withdrawment of his Father's sensible presence; and the awful weight of our iniquity, which was laid upon him.* Was there any diminution of love on the part of the Father towards his Son, in whom he is said to have delighted? † No; for Jesus himself said, Therefore doth my Father love me, because I lay down my life. ‡ Why then did the Father frown upon him, in this hour of darkness? Because he was dealing with him, not as his Son, but as the surety for sinners. What is a surety? See v. 17. Could our Lord have resisted those awful impressions that now filled his holy soul with gloom? Yes; his Divine nature could have repelled them all. Why, then, did he admit into his soul such a consciousness of desertion, and such a fearful sense of the sins of his people? Because he chose to submit to his Father, and save a ruined world. Was this cry of our Lord the subject of ancient prophecy? Yes. Where does it occur? Ps. xxii. 1. Who wrote that psalm? King David. Of whom did he speak, in the Spirit, when he composed that psalm? Of the Messiah.

* Isaiah liii. 6. † Isaiah xlii. 1. ‡ John x. 17.

47. Did any persons present hear the Saviour's mournful cry? Yes. What notice did they take of it? "Some of them that stood there, when they heard that, said, This man calleth for Elias." Did they not understand what our Lord said? No; they mistook his meaning. How do you account for that, since he spoke aloud, and in the common language of the people? Their mistake was owing to ignorance and prejudice. How did their mistake arise from ignorance? If they had been familiar with the xxii. psalm, they would have known the words that were uttered. What had prejudice to do in causing their mistake? They were misled by the common opinion, that Elias sometimes appeared to deliver men from death. Why do you call that prejudice? Because it was an opinion blindly adopted. In what manner did that opinion tend to mislead them? The cry, "Eli, Eli," brought Elias to their minds, and they instantly concluded that it was a cry to the prophet for help.

48. Did our Lord, at this time, utter any thing expressive of suffering? He said, I thirst.* What caused him to thirst? His excessive torture, and the fever it produced. Was this the first and only complaint of bodily suffering, that our Lord uttered? Yes. Why did he, in this instance, give expression to his suffering? That the Scripture might be fulfilled.† What Scripture? That which says, In my thirst they gave me vinegar to drink.† Was

* John xix. 28. † Ps. lxix. 21.

that a prophetic Scripture? Yes. How was it now accomplished? "Straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink." What is the meaning of "straightway"? See iv. 20. Who is meant by "one of them"? One of the Jews that stood there. How came they to have vinegar at hand? The Roman soldiers usually carried with them, for their common drink, a vessel of vinegar (or sour wine) mixed with water. How was the vinegar offered to our Lord as he hung upon the cross? They dipped a sponge in the vinegar, and put it to his mouth by means of a reed. Was this a common reed, or flag? No; it was a stalk of the hyssop plant.* To what height does the hyssop stalk grow? It is sometimes two feet high.

49. While one of them was giving our Lord the vinegar, what did the others say? "The rest said, Let be, let us see whether Elias will come to save him." What is the meaning of the old English phrase "Let be"? It is as if they had said, *Well*, now we shall see whether Elias will come to save him. Was it for that end, they wished to prolong his life a little? Yes.

50. During this extremity of our Lord's sufferings, who were standing near the cross? "His mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.† Had our Saviour noticed them? Yes; he had spoken to his mother, and

* John xix. 29. † John xix. 25.

commended her with filial affection to the care of his beloved disciple, John.* When did that circumstance take place? In the short interval between his desertion and his complaint of thirst. Why did our Lord show such tender care of his mother in his last moments? Because no circumstances ever made him neglectful of duty. When our Lord had thus performed his filial duty, and fulfilled all that was predicted concerning him, what were the last memorable words he uttered? *First*, A declaration—and, *Secondly*, A prayer. What was the declaration? It is finished.† What was finished? The work of Christ, for our redemption. What is redemption? The release of transgressors, by means of an adequate compensation made to the Law. How did our Lord utter the words, It is finished? "With a loud voice." Was he not on the point of giving up the ghost? Yes. How, then, could he give such energy to his utterance? Because he was not exhausted, but was about to give up his life of his own accord.‡ Having uttered those words, what prayer did our Lord offer? Father, into thy hands I commend my spirit.|| Is this a beautiful and appropriate prayer? Yes; it is an exemplar for every dying believer. When Jesus had thus prayed, what did he do? He "yielded up the ghost." What is yielding up the ghost? Dying. What was peculiar in our Lord's death? It was

* John xix. 26, 27. † John xix. 30. ‡ John x. 18.
|| Luke xxiii. 46.

voluntary and substitutionary. What do you mean by substitutionary? Endured on account of others. Mention a text in which the death of Christ is represented as substitutionary. Christ hath once suffered for sins, the just for the unjust.* Is that a solitary proof of the doctrine? No; like proofs abound, both in the Old and New Testaments.

51. Was the death of the Lord Jesus Christ attended by any extraordinary and miraculous events? Yes; by several very surprising and significant events. What is the first named? "And behold, the veil of the temple was rent in twain from the top to the bottom. What was that veil called? The veil of the covering.† Why was it so called? Because it covered, or hid the most holy place. Who dwelt in the most holy place? Jehovah. How did he dwell there? By a visible token of his glory. Was that manifestation of the Divine presence open to those who might desire to behold it? No; none could enter within the veil but the high-priest, and he only once a year. What then did the rending of the veil denote? That now the way to God and heaven is made manifest. How may we now enter into the holiest? By the blood of Jesus.‡ Was that way opened to us by the death of Christ? Yes; it is the new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.‡ What is the next miracle recorded?

* 1 Peter iii. 18. † Exod. xl. 21. ‡ Heb. x. 19, 20.

"And the earth did quake." Why do you regard this as a miraculous circumstance, seeing that earthquakes are known to proceed from purely natural causes? Its occurring at the precise time of our Lord's death, and on the very spot, together with other miracles, marks it to have been preternatural. What is the meaning of preternatural? Not according to nature, but differing from it. Might not this earthquake have occasioned the rending of the veil of the temple? No; the veil was too thick and too long* to have been so entirely severed by an earthquake. What miracle is next recorded? "And the rocks rent." Why do you account that a miracle, since nothing is more natural than for rocks to be rent by an earthquake? Because as the earthquake was a miracle, its effects must have been of the same character. On what acknowledged principle do you found that opinion? On the principle, that effects cannot be separated from the cause from which they flow.

52. What is the next miraculous circumstance attending our Lord's death? "And the graves were opened; and many bodies of the saints which slept arose. What is meant by the sleep of the saints? It means, the sleep of death. Is the death of all men compared to sleep? No; only the death of such as die in the Lord.† What is it to die in the Lord? To die in the faith of Christ, and in union to Him. Why is the death of such compared to

* It was 60 feet in length. † Rev. xiv. 13.

sleep? Because it is a rest that will be followed by a glorious resurrection.

53. Are we told when the bodies of these saints came out of their graves? Yes; "and came out of the graves after his resurrection." After whose resurrection? After the resurrection of our Lord. Did they not rise at the time of his death? No; the graves were opened at that time, but the saints were not brought to life till Jesus himself had risen. Why were they not raised at the time of his death? Because our Lord was to be the first to triumph over death, and it is His rising that ensures the resurrection of his saints.* For what purpose were these saints raised? Probably to show, that the power of the grave was destroyed. When these saints came out of the graves, what did they do? They "went into the holy city, and appeared to many." Are we informed who they were? No; but they must have been believers, who had died not long before. Why so? Because they were not only seen, but recognized. What ground is there for believing that they were thus known? If it had not been so, they would have passed for strangers, and not for risen saints. May not the Jews have been deceived by their readiness to believe in apparitions? No; those who were raised "appeared to *many*," so that the fact was well known. How do you imagine that their friends felt, on beholding them? As Rhoda did, who opened not the gate for gladness

* 1 Cor. xv. 20. & Col. i. 18.

at the unexpected sound of Peter's voice.* What is the name of the holy city, to which these risen saints repaired? Jerusalem. Why is it called "the holy city"? See iv. 5.

54. Who were spectators of the prodigies that attended our Lord's death? "The centurion, and they that were with him, watching Jesus." What was a centurion? See viii. 5. Who were with the centurion, watching Jesus? Some of the soldiers whom he commanded. How many men did a centurion command? See viii. 5. What effect had the earthquake, and the rending of the rocks, and the opening of the graves, upon these Roman soldiers? "Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." What did they mean by acknowledging him to be "the Son of God"? That truly he was the Messiah. What did they, being Romans, know about the Messiah? They knew, that the Jews expected a Messiah, or Prince, who should reign over them; and they knew, that Jesus had been crucified for claiming to be the King of the Jews. Why did they fear greatly in consequence of their impression that He was truly the Son of God? Because they thought, that the Almighty was about to avenge his death, and that they should be punished for it. But how

* Acts xii. 13, 14.

could they be responsible for a deed, in which they were but the instruments employed by others? They could only be reponsible for it, as a sin of ignorance. Are men accountable for sins of ignorance? Yes; as soon as such sins come to the knowledge of those who have committed them.* How do you know that sins of ignorance must be answered for? Because provision has been made for the pardon of them, both under the Jewish economy and in the New Covenant.† Is there any other intimation of our responsibility for sins of ignorance? Yes; the uneasiness of conscience which is felt under conviction of such sins. Was that the case in the present instance? Yes; the centurion and his men "feared greatly" when they perceived what they had done, though they had done it ignorantly.

55. Were there other witnesses of our Lord's death, and of the signs that followed? Yes. Who are particularly mentioned? "And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him." Had not these women been standing quite near to the cross? Yes; near enough to hear what Jesus said.‡ How is it then, that the Evangelist here describes them as at a distance, though still within view of the cross? It is probable, that they had been repulsed by the soldiery. Why did they remain as near as might be to our suffering Lord, till they beheld him expire? Be-

* Levit. iv. 27, 28. † Levit. iv. & 1 John i. 7.
‡ John xix. 25—27.

cause their love to him overcame all sense of personal danger. How far had they followed him before his trial and crucifixion? "From Galilee." From Galilee to what place? To Jerusalem. What distance was that? About sixty miles.* Why did they follow him so far? To minister to him. What is "ministering" to him? Attending upon him, and supplying his wants. Is it not a rare thing to read of His being ministered unto? Yes; it seldom occurs; for he came not to be ministered unto, but to minister.† To whom did our Lord minister? To every one that sought his help. Did he reject the kind offices of these pious women, whose love induced them to attend upon him? No; he put singular honour upon their faithful services. How so? By causing such favourable mention to be made of them in the Gospel narratives.‡

56. Do we find any of their names on record? Yes. Mention the first. Mary Magdalene. Who was Mary Magdalene? A woman out of whom our Lord had cast seven evil spirits.§ Does the fact of her having been so awfully possessed, prove that she was a base, immoral character? Not at all; for such possessions are ranked with infirmities and plagues that required healing,|| and not with vices. Why then are women of vicious habits called Magdalens, when they repent of their evil ways? Because they are such sinners as Mary Magdalene is *supposed* to

* Reckoning from Nazareth, or Capernaum. See xv. 1.
† Matt. xx. 28. ‡ Mark xv. 41.
§ Luke viii. 2. || Luke vii. 21.

have been. Was Mary Magdalene such a wicked person? There is no evidence of the kind in the New Testament. Is it then proper to entertain such an opinion of her? Certainly not; for if the fact was otherwise, we slander her. What is it to slander? To speak disgracefully of a person without cause. Why was she called Magdalene? From Magdala, the place to which she belonged. Where was Magdala situated? On the South-eastern side of the Lake of Gennesaret, in the district of Dalmanutha. Who is the female next mentioned? "Mary, the mother of James and Joses." What relation was she to the Virgin Mary? Her sister.* Whose wife was she? The wife of Cleophas*. Is she not called the other Mary? Yes.† Was either of her sons, here mentioned, in the apostleship? Yes. Which of them? James. Was he James Boanerges, or James the Less? James the Less.‡ Did he write any book in the sacred Canon? See x. 3. What is meant when we speak of the sacred Canon? The books of Holy Scripture. What is a Canon? A law, or rule. Why are the books of Holy Scripture called The sacred Canon? Because they are the great law, or rule of faith and practice. Who is the next pious woman mentioned in the text? "The mother of Zebedee's children." What was her name? Salome.‡ Who were her sons? James and John. Were they both apostles? Yes. Were

* John xix. 25. † Matt. xxviii. 1. ‡ Mark xv. 40.

they both writers? See x. 2. Were there other women, with those whose names are here specified? Yes; many others.*

57. What day was it when all these things took place? "The preparation" day.† What is the preparation day? The day before the Paschal-Sabbath. What do you mean by the Paschal-Sabbath? The Sabbath of that week, in which the Jews kept the feast of the Passover. What is the Passover? See xix. 1. Was that Sabbath a remarkably solemn day? Yes; it was accounted a high day.† What preparation was made for it, the day before? Among other things, the law required, that the bodies of persons executed should be taken down before night.‡ Was this done, in the present instance? Yes. Were the crucified thieves dead? No; but soldiers were sent to dispatch them, by breaking their legs.|| Did they likewise break our Lord's legs? No; for they saw that he was dead already.|| What is worthy of notice in this circumstance? That the Scripture was fulfilled which saith, A bone of him shall not be broken.§ Did not these words relate to the paschal lamb? Yes. How then do they come to be applied to Christ? Because he was the Lamb of God, to whom the passover significantly pointed. Since not a bone of our Lord was broken, what proof have we that he was really dead? One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.¶ How does that

* Mark xv. 41. † John xix. 31. ‡ Deut. xxi. 22, 23.
|| John xix. 32, 33. § John xix. 36. & Exod. xii. 46.
¶ John xix. 34.

fact show, that he was already dead? The mixture of blood with the water shows, that a rupture of the heart had taken place. When did that take place? At the moment when our Lord yielded up the ghost. What time is mentioned in the verse now before us? "When the even was come." Was the evening of the Jews the same as ours? See xiv. 15. Was this the early or the late evening? The commencement of the late evening. About what hour was that? Six o'clock, according to our time. What took place when the even was come? "There came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple." Was Joseph a man of rank, as well as "a rich man"? Yes; he was an honourable counsellor.* What do you understand by a counsellor? A member of the Senate or Sanhedrim. Was Joseph a member of the Jewish Sanhedrim at the time when that assembly condemned our Lord? Yes; but he had not consented to the counsel and deed of them.† What was Joseph's character? He was a good man and a just.‡ Why is he called Joseph "of Arimathea"? From the place of his birth, or of his residence. What was Arimathea? A city of the Jews.† Where was it situated? In Judea, near the confines of Samaria. Is it known in Holy Scripture by any other name? Yes; it is the same place anciently called Ramathaim-zophim, or Ramah in the land of Zuph.

* Mark xv. 43. † Luke xxiii. 51. ‡ Luke xxiii. 50.

For what was that place remarkable? For having been the birth-place of the prophet Samuel.*

58. What did Joseph do? "He went to Pilate, and begged the body of Jesus." How did he go to the governor? He went in boldly unto Pilate.† Did it require much courage to go to a governor, who had shown such a disposition to release Jesus? No; but it required much courage to meet the scorn and ill-will of his associates in the council. Why was Joseph so anxious to crave the body of Jesus? Lest it should be ignominiously cast out among those of malefactors. What did he purpose to do with it? To give it honourable sepulture. What is sepulture? Burial. When Joseph made his request, what did Pilate do? He expressed surprise, that Jesus was so soon dead; and sent for the centurion, to learn from him whether it was really so.‡ Having ascertained the fact, what did the governor do? He "com manded the body to be delivered."

59. What did this devoted disciple then do? "And when Joseph had taken the body, he wrapped it in a clean linen cloth." Who assisted him in this pious office? Nicodemus, who at the first came to Jesus by night.|| Who was Nicodemus? A ruler of the Jews.§ To what sect had he belonged? To the sect of the Pharisees.§ Was he still a Pharisee? No; he was now a believer in Jesus. Why did he first come by night to Jesus? For fear of the Jews, especially of the Pharisees and rulers. How is it,

* 1 Sam. i. 1. & 19, 20. † Mark xv. 43. ‡ Mark xv. 44.
|| John xix. 39. § John iii. 1.

that he was not still as much afraid to show his love to Jesus? Because his faith had grown exceedingly. How did these two noble friends prepare the body of Jesus for burial? They wound it in linen clothes with the spices, as the manner of the Jews is to bury.* How were they provided with the linen? Joseph bought fine linen for the purpose.† And how were they provided with the spices? Nicodemus brought with him a mixture of myrrh and aloes, about an hundred pounds weight.‡ What is myrrh? See ii. 11. What is meant by aloes? The wood of an aromatic tree. Was not a hundred pounds weight of gum and spice-wood a large quantity for the occasion? Yes; certain Jews have exclaimed against it, as being enough for fifty bodies. Is the Scripture-account therefore to be discredited? Not at all;‖ the quantity of spices shows the wealth of Nicodemus, and the greatness of his love to the Saviour.

60. When the body was thus embalmed, where did they lay it? "In his (Joseph's) own new tomb which he had hewn out in the rock." Why is it called a "new tomb"? Because it was one, wherein was never man yet laid.† Where was it? In a garden, near to the place where he was crucified.§ How did Joseph close up the sepulchre? "He rolled a great stone to the door of the sepulchre."

* John xix. 40. † Mark xv. 46. ‡ John xix. 39.
‖ At the funeral of Herod there were five hundred spice-bearers.
§ John xix. 41.

What did Joseph and Nicodemus then do? They "departed."

61. Who still remained on the spot? "There was Mary Magdalene and the other Mary, sitting over against the sepulchre." Why did they linger near the tomb of Jesus? Because their hopes and joys were buried with him, for a season. When they returned home, what did they do? They prepared spices and ointments, intending, when the Sabbath was over, to go and embalm the Lord's body.* But why did they purpose to do that, which had been done already by Joseph and Nicodemus? Because they knew not that Joseph and Nicodemus had done it. How so?—were they not within view of them all the time? They were near to the sepulchre, but did not enter it during the time that the embalming took place. Was the sepulchre large enough to admit of the body being prepared for burial within it? Yes; sepulchres hewn out of the side of a rock were like little chambers. Did the two Marys go into the sepulchre before they returned home? No. Why did they not go? Because the entrance was closed up with a great stone.

62. What day is mentioned here? "The next day, that followed the day of the preparation." What was the preparation-day? See ver. 57. What day must the next have been? The Sabbath day. Was it already the day which we call Saturday? No; it was Friday evening, after sun-set, when the Jewish Sab-

* Luke xxiii. 56.

bath was begun. What took place on that day? "The chief priests and Pharisees came together unto Pilate." Did these men profess to be very strict in the observance of the Sabbath? Yes; they had often found fault with our Lord for doing works of mercy on that day.* Was it for some devotional purpose, that they now went to Pilate on the Sabbath day? No; they went with a malicious design. What was that design? To try to hinder the credit of Christ's resurrection, which they feared would take place.

63. How did they begin their suit to Pilate? "Saying, Sir, we remember, that that deceiver said, while he was yet alive, After three days I will rise again." Whom did they impiously call a deceiver? The Lord Jesus. Has the epithet "deceiver" a very strong meaning in the original? Yes; it signifies a vagabond cheat. How does the Providence of God appear in this transaction? In making the greatest enemies of Christ to bear witness, that he had foretold his resurrection.

64. What did the chief priests and Pharisees urge Pilate to do? "Command therefore that the sepulchre be made sure, until the third day." Did they avow their secret fears, that what he had foretold would come to pass? No; they said, "lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead." Was that a most absurd supposition? Yes. Why so?

* See an instance, Luke xiii. 14.

Because the disciples could have given no proof of his resurrection by stealing away his dead body. But might they not have stolen the body, and then got some person to assume his name and pretensions? Our Lord's person was too well known for such a counterfeit to be availing. What did his enemies say would be the consequence, if men were to believe him to be risen? "So the last error shall be worse than the first." What did they account their "first error"? That they had let him alone, till so many already believed on him.* And what did they dread as "the last error"? That the whole people would own him as the Messiah, and be treated as rebels by the Roman government.

65. What answer did they receive from Pilate? He said unto them, "Ye have a watch: go your way, make it as sure as you can." What is meant by "a watch"? A guard of soldiers. What did Pilate mean by saying, "Ye have a watch"? A guard of soldiers is at your service. How many men composed a guard? Four quaternions. How many soldiers composed a quaternion? Four. Then, how many men did Pilate grant them for securing the sepulchre? Sixteen.

66. Did that answer satisfy the priests and Pharisees? Yes. What did they then proceed to do? "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." What seal would they use? It is likely that they obtained a seal from the Governor. How would the impression be affixed?

* John x. 42. & xi. 48.

To the two ends of a rope brought over the stone.* How then did the watch keep guard? One quaternion watched at a time, in rotation. Was this security enough to prevent the body from being taken away? Quite enough. Of what advantage were all these precautions to the cause of truth? They rendered the fact of our Lord's resurrection so much the more undeniable.

CHAPTER XXVIII.

What does the twenty-eighth Chapter of this Gospel contain?

I. THE RESURRECTION OF CHRIST.

II. THE VAIN SCHEME OF HIS ENEMIES.

III. OUR LORD'S FINAL COMMISSION AND PROMISE TO HIS APOSTLES.

1. What day and time are here mentioned? "In the end of the Sabbath, as it began to dawn toward the first day of the week." What Sabbath is referred to? The Jewish Sabbath. When did that end? At sunset, on what we call Saturday evening. What dawn followed? The dawn of the Lord's day.† Why is that day called the Lord's day? Because the Lord Jesus signalized it by his resurrection from the dead. What is said of that day, as it began to dawn? "Mary Magdalene and the other

* As in Dan. vi. 17. † Rev. i. 10.

Mary came to see the sepulchre." Why did they go to see the sepulchre? That they might embalm the Lord's body. Did they not know, that the sepulchre was closed and fastened? They knew that a great stone had been rolled to the door of it; but they knew nothing about the seal nor the watch that had been set. Were they not sensible that the stone was a barrier which they could not remove? Yes; and they said among themselves, Who shall roll us away the stone from the door of the sepulcre?* When they reached the spot what did they see? When they looked, they saw, that the stone was rolled away.† What may we learn from this circumstance? That if we serve Christ with holy zeal, difficulties will vanish beyond our expectation.

2. Have we any account how the stone was removed? Yes; "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Were the women eye-witnesses of the descent of the angel, and of his rolling away the stone and sitting upon it? No; when they reached the sepulchre, the stone was already rolled away, and the angel was sitting *within* the sepulchre.‡

3. Was the appearance of the angel majestic and awful? "His countenance was like lightning, and his raiment white as snow." Are there many such glorious angels in the presence of God? Yes; an

* Mark xvi. 3. † Mark xvi. 4. ‡ Mark xvi. 5.

innumerable company.* What respect do they all pay to the Lord Jesus Christ? They worship him, as God the Father has commanded.† What then must we think of any of the human race refusing to pay adoration to him? That in so doing, they rebel against the most High. What do we read concerning the countenance of this angel? It was "like lightning." What do you understand by that expression? That a bright light flashed from his countenance. How was the angel arrayed? "His raiment was white as snow." What does white raiment denote? Celestial purity and joy.‡

4. Who saw the glorious appearance of this angel? "The keepers." Whom do you mean by "the keepers"? The soldiers on guard. What effect had the appearance of the angel upon them? "For fear of him the keepers did shake and became as dead men."

5. Did the women also see the angel? Yes; but not till they entered the sepulchre.§ What was the first thing that excited their attention? That the body of the Lord Jesus was not there. Did they instantly notice the angel? Yes; but they did not immediately perceive that he was an angel. How did he appear to them, at first? As a young man clothed in a long white garment.§ As soon as they found that the body of Jesus was not there, what did Mary Magdalene do? She runneth and

* Heb. xii. 22. † Heb. i. 6. ‡ Rev. vii. 13, 14.
§ Mark xvi. 5.

cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.* When Mary Magdalene was gone, who remained at the sepulchre? Mary the mother of James, and Salome, and other women that were with them. Were these women still *within* the sepulchre? No; they hurried out as soon as they saw a mysterious stranger sitting there. What was their feeling at this time? They were much perplexed thereabout.† What were they perplexed about? About what was become of the body of the Lord Jesus. As they stood thus perplexed and wondering—what happened to them? Behold two men stood by them in shining garments.† Was one of these, the angel who had appeared to them as a young man in a long white garment? Yes. Did he and his companion now make a more glorious appearance, so as to be distinctly known to be angels? Yes.‡ What effect had the sight of these angels upon the women? They were afraid.§ Did the angels perceive that these timid females were terrified at their appearance? Yes. What did one of them say, to calm their fears? "The angel answered and said unto the women, Fear not ye; for I know, that ye seek Jesus, which was crucified."

* John xx. 2. † Luke xxiv. 4. ‡ Luke xxiv. 23.
§ Luke xxiv. 5.

6. What more did the angel say? "He is not here; for he is risen, as he said." Did these words convey the first assurance of the resurrection of the Lord Jesus? Yes. Why did the angel say, "He is risen," and then add, "as he said"? To confirm the belief of the women, by reminding them of the Lord's own words.* Why are we often slow to receive comfort? Because we lose sight of our Lord's gracious promises. What invitation did the angel then address to the women? "Come, see the place† where the Lord lay." Why were they invited to see the place where the Lord lay? That they might bury all their fears in his empty tomb, and rejoice in their risen Lord, with joy unspeakable and full of glory.

7. When the women had attentively viewed the spot where the body of Jesus had lain, what further direction did they receive from the angel? "Go quickly and tell his disciples that he is risen from the dead." Did the angel tell them where they might see Jesus? Yes; "behold he goeth before you into Galilee; there shall ye see him: lo, I have told you." What did the angel mean by saying, "lo, I have told you"? Be assured, you will find it as I have said.

8. What did these female disciples then do? "They departed quickly from the sepulchre." How were

* Luke xxiv. 8.

† The cavity, or cell, hollowed out in the vault, and in which the corpse had been deposited.

their minds impressed? "With fear and great joy." What kind of fear is that, which can consist with great joy? Reverential fear, which is allied to awe and admiration. And what kind of joy is that, which can consist with fear? The joy of renewed minds, under circumstances of unlooked-for happiness. For what purpose did the women depart? They "did run to bring his disciples word." To bring them word of what? That Jesus was risen indeed, and gone before them into Galilee. In the mean while, what tidings had been conveyed to Peter and John? That the Lord's body was missing from the tomb.* Who reported that fact to them? Mary Magdalene.* Did she say that the Lord was risen? No; she said, we know not where they have laid him.* What did Peter and John do, when they heard her report? They ran both together to the sepulchre, to see if it was really so.* When they came to the sepulchre, what did they see? They saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.* When these two apostles had satisfied themselves, that the body of the Lord was not in the tomb, did they believe that he was risen from the dead? No; for as yet they knew not the Scripture, that he must rise again from the dead.† What Scripture did they not yet understand? The prophecy of David, that the Holy One should not see

* John xx. 1—7. † John xx. 9.

corruption.‡ But is it not expressly said of John, that "he saw and *believed?*"† Yes; but he only believed what Mary Magdalene had said, that the Lord's body had been taken away out of the sepulchre. Did neither Peter nor John believe that the Lord was risen? Not at this time. How does that clearly appear? It is evident from what happened afterwards; for when they were told that he was risen, they did not believe it.‡ Did their conduct show that they did not yet believe in the resurrection of Jesus? Yes. How so? They went away again unto their own home, without once saying that he was risen, or seeming to have a thought of the kind.‖

9. To whom did our Lord first show himself after his resurrection? To Mary Magdalene.§ Who was Mary Magdalene? See xxvii. 56. Where was she when our Lord appeared to her? She was standing without at the sepulchre, weeping.¶ How came she there? She had followed Peter and John to the sepulchre, and she remained there after they were gone. Why was she weeping? Because she imagined, that the body of her Lord had been carried away by his enemies. What is further related concerning her? And as she wept, she stooped down and looked into the sepulchre.¶ What did she see there? Two angels in white, sitting, the

* Psalm xvi. 10. † John xx. 8. ‡ Luke xxiv. 11.
‖ John xx. 10. § Mark xvi. 9.
¶ John xx. 11—17. These verses form the subject of this and the following questions.

one at the head and the other at the feet, where the body of Jesus had lain. Had those angels appeared to Peter and John when they were at the sepulchre? No; *they* saw nothing but the empty tomb and the grave-clothes. What did the angels say to Mary Magdalene? Woman, why weepest thou? Did she relate the cause of her distress? Yes; she saith unto them, Because they have taken away my Lord, and I know not where they have laid him. How was it that Mary Magdalene conversed with these angels as freely and fearlessly as if they had been human beings? It is probable that she did not know they were angels. How so?—were not their garments glistering white, and their countenances dazzling? Their garments were white; but they did not always display their celestial glory.† When Mary Magdalene had answered the angels, what did she do? She turned herself back, and saw Jesus standing. Did she recognize him? No; she knew not that it was Jesus. How is that to be accounted for? Her eyes were dimmed with weeping; and she did not look at him attentively. What did Jesus then say to her? Woman, why weepest thou? whom seekest thou? Did she then perceive who it was that spake to her? No; she supposed him to be the gardener, whose business it was to tend the garden where was the sepulchre. What made her think so? The circumstance of his being there at that early hour. Under this im-

* See ver. 5. Compare also Judges xiii. ver. 6. with 19—21.

pression, what did she say to him? Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Did our Lord then make himself known to her? Yes. In what way? Jesus saith unto her, Mary! How did she know him by that address? Because it was spoken with emphasis, and caused her to look at him with attention. What did she instantly exclaim? Rabboni, which is to say, *My Master!* What does it appear that Mary did, in the transport of her joy? She fell at the feet of Jesus, and clasped his knees, as if afraid to lose her hold of him. What did Jesus then say to her? "Touch me not, for I am not yet ascended to my Father." What did our Lord mean by saying, "Touch me not, for I am not yet ascended to my Father"? Do not lay hold of me, to detain me here, for it is expedient for you that I go away.* What did the Lord further direct her to do? But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. After our Lord had shown himself to Mary Magdalene, to whom did he next appear? To the other Mary and the women who were with her. When did he appear to them? "As they went to tell his disciples." To tell his disciples what? That they had seen a vision of angels, which said that he was alive.† What account have we of this interview? "Behold, Jesus met them, saying, All hail." What

* John xvi. 7. † Luke xxiv. 23.

is the meaning of All hail? It is a form of salutation, signifying Health to you, or, Joy to you. Did they know him immediately? Yes. How did they testify their affectionate respect for him? "They came and held him by the feet and worshipped him."

10. What did Jesus then say to them? "Be not afraid." Had they expressed any fears? It does not appear that they had; but our Lord knew what was passing in their minds. On what subject were they likely to have any fears, at such a moment as this? They would naturally fear, lest their present unlooked-for happiness should prove like a passing dream. Would our Lord's farther address to them tend to dissipate such fears as those? Yes. What were his words? "Go, tell my brethren that they go into Galilee, and there shall they see me." Whom did our Lord mean by his brethren? His disciples. Why did he thus condescend to call them his brethren? To show the esteem in which he holds his faithful followers.

11. What is the circumstance next recorded by the Evangelist Matthew? The conduct of our Lord's enemies after his resurrection. How does that account begin? "Now when they were going, some of the watch came into the city." Who are spoken of as going? The women, to whom our Lord had just appeared. Whither were they going? To the house where the disciples of Jesus abode. For what purpose were they hastening thither? To tell the disciples that they had seen the Lord, and

to deliver his message to them. As they were on their way, who came into the city? "Some of the watch." What is meant by "some of the watch"? Some of the soldiers who had been appointed to guard the Lord's sepulchre. Of how many soldiers did the guard consist? See xxvii. 65. Which of these soldiers now came into the city? Those who were on guard at the time of our Lord's resurrection. How do you know that it must have been that particular quaternion of the guard? Because they "showed unto the chief priests all the things that were done." Done where, and when? At the sepulchre, when Jesus arose from the dead. Was their testimony convincing? It admitted not of doubt. Why so? Because they declared what themselves had seen, and felt, and knew to be matter of fact. What effect did their evidence produce? It filled the chief priests with alarm and perplexity.

12. Had our Lord's enemies cause for alarm? Yes, truly; for if Christ was risen, then was he no deceiver, as they had represented him,* and they might well be afraid of his power. What do persons generally do, in cases of perplexity? They go to their friends for advice. Is it of importance to have wise and pious friends, who will counsel us rightly? Yes, it is of great importance. To whom did the chief priests have recourse, in their perplexity? To the elders. Were they wise and pious advisers? No; they had gone hand in hand

* See xxvii. 63.

with the chief priests in envy, hatred, and malice against Christ. Did they now unite in contriving a new scheme for putting down the religion of Jesus? Yes. What was that scheme? "And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers." To what soldiers did they give money? To those who had been set to watch the tomb of Jesus. Why did they give a large sum of money to those soldiers? In order to bribe them to tell a lie. Were they instructed what they were to say? Yes; the chief priests framed the lie, and put it into the mouth of the soldiers.

13. What was the instruction given to them? "Say ye, His disciples came by night, and stole him away while we slept." Is there any obvious improbability in this statement? Yes; for if the soldiers were asleep, how could they know who came, or what was done! What was the design of this ill-contrived falsehood? To make it appear that Christ was not really risen.

14. What objection were the soldiers likely to make to this falsehood? They might object, that it would cost them their lives to utter it. How so? Because it was death, by the Roman law, for a sentinel to sleep on guard. Did that not occur to the minds of the chief priests and elders? Yes; they were aware of the danger, and devised a plan for averting it. How did they quiet the fears of the soldiers respecting their personal safety? They said, "And if this come to the governor's ears, we will

persuade him and secure you." If what come to the governor's ears? The circumstance that the soldiers had slept when on guard. What would then have been the governor's duty? To punish the soldiers, according to law. Who was governor at that time? Pontius Pilate. What did the chief priests promise to do, in order that the governor might not punish them? "We will persuade him." Persuade him to what? To take no notice of the offence. Was that just and right? No; their proceeding was iniquitous, from first to last. How could the chief priests think, that it would be an easy matter to persuade the governor to pass by such an offence? Because they had before found Pilate so complaisant to their wishes.*

15. Did these assurances on the part of the chief priests satisfy the soldiers? Yes. How does that appear? "So they took the money, and did as they were taught. Is money a strong instrument of temptation? Yes; it often proves an irresistible bait to the commission of sin. What should we learn from this fact? To guard against the love of money.† Did the falsehood thus propagated gain credit among the Jews? Yes; "and this saying is commonly reported among the Jews until this day." What day is meant in the text? The time when Matthew wrote this Gospel. When was this Gospel written? About eight years after our Lord's ascension. Do the unbelieving Jews still report the same falsehood?

* Luke xxiii. 24. † 1 Tim. vi. 10.

Yes; as their forefathers believed it, so do they. How long will they continue thus to believe a lie? Until the veil which is upon their heart shall be taken away.*

16. What is the next circumstance recorded by Matthew? A meeting of our Lord with his disciples. Where was that meeting? In "Galilee." In what particular spot of Galilee? "On a mountain, where Jesus had appointed them." Are we told the name of the mountain? No. Why did our Lord appoint Galilee as the place of meeting with his disciples? Because the greater number of his followers lived in Galilee. Who are mentioned, as being present on this occasion? "The eleven disciples." Who are the disciples so often called "the eleven"? Those who had been called to the apostleship, of whom eleven remained after the death of Judas. Name the eleven. Peter, Andrew, James, John, Philip, Nathanael, Thomas, Matthew, James the Less, Jude, and Simon the Canaanite. Were these "eleven" the only disciples who met our Lord? No; it was on this occasion, that he was seen of above five hundred brethren at once.†

17. When our Lord appeared to them, how did the disciples act? "When they saw him they worshipped him; but some doubted." Were any of the eleven among those who doubted? No; Thomas had doubted, but he was quite convinced before this.‡ Who then were they that doubted? Some

* 2 Cor. iii. 15, 16. † 1 Cor. xv. 6. ‡ John xx. 24—29.

weak believers, who had very low views of the power of Christ. But how could they resist the testimony of their senses, when they saw him alive? As weak minds are superstitous, they probably thought it was a spirit, and not a real bodily presence. Did they lose much by doubting thus? Yes; they lost the key-stone of Christian confidence. What is a key-stone? The stone in the middle of an arch, without which the whole would fall to pieces. And what is that, which may be called the key-stone of Christian confidence? A firm persuasion of our Lord's resurrection from the dead. Why does that fact appear to be of such paramount value and importance? Because, if Christ be not raised, our faith is vain; we are yet in our sins.* Has the resurrection of our Lord been established, as a fact beyond all doubt? Yes; by many infallible proofs.† What you do understand by infallible proofs? Such proofs as are clear, evident, and undeniable.

18. What is recorded in this verse? "And Jesus came and spake unto them." Unto whom did he come and speak? To his disciples. Is this the same appearance as that referred to in the preceding verses? No; this was the *last* time he appeared to them, before his ascension. What do you mean by his ascension? His going up into heaven. How long was our Lord on earth from the time of his resurrection till his ascension? Forty days.† Was he often seen during that interval? Yes. How

* 1 Cor. xv. 17. † Acts i. 3.

many distinct notices have we on record of his appearing to his believing followers? Nine, besides that on occasion of his ascension.* Was this last appearance of our Lord, previous to his ascension, a very memorable one? Remarkably so. On what account? Because it was on this occasion, he delivered his final commission and promise to his apostles. To whom did he now specially appear? To the eleven, as they sat at meat.† Did he say many things to them? Yes; he spoke to them in the way of *reproof*, *instruction*, *commission*, and *encouragement*. For what did he *reprove* them? For their unbelief and hardness of heart.† In what respect were they chargeable with unbelief and hardness of heart? They believed not them which had seen him after he was risen.† How was it, that our Lord reproved the eleven on this occasion? —had he not seen them several times since the circumstance referred to? He had not seen them *alone*, since that time. Is reproof often best administered

* 1. To Mary Magdalene: Mark xvi. 9.
2. To the other Mary and her companions: Matt. xxviii. 9.
3. To Simon Peter: Luke xxiv. 34.
4. To two disciples on the way to Emmaus: Luke xxiv. 15.
5. To the assembled disciples at Jerusalem: John xx. 19.
6. To the same, when Thomas was present: John xx. 26.
7. To five hundred brethren in Galilee: 1 Cor. xv. 6.
8. To James and certain other disciples at the sea of Tiberias: John xxi. 1. 1 Cor. xv. 7.
9. To the Eleven, at Jerusalem: Matt. xxviii. 18. 1 Cor. xv. 7.
10. When he ascended to heaven: Acts i. 9.

† Mark xvi. 14.

in private? Yes. What *instruction* did our Lord communicate to his apostles on this occasion? "All power is given unto me in heaven and in earth." What did Christ assert in these words? His universal dominion, as Mediator. What power has Jesus Christ on earth? He is Lord of all.* And what power has he in heaven? He has dominion over the angels.† Why did our Saviour thus assert his sovereign authority? To prepare his apostles for the commission that he was about to give them. What do you mean by a commission? A charge to do something, in the name or on behalf of another person.

19. What did our Lord then *commission* them to do? Three things. What was the first? "Go ye, therefore, and teach all nations." In what latitude of meaning are we to understand the phrase "all nations"? In the widest sense, comprehending every individual of the human race.‡ What is the meaning of "teach" all nations? Disciple them, or make them my disciples, by teaching them the doctrines of the Gospel. Is there any force in the word "therefore"—go ye *therefore*, &c.? Yes; it relates to our Lord's having all power in heaven and in earth. Show what relation the word "therefore" has to the Mediatorial power of Christ. It was owing to the Mediatorial power of Christ, that the teaching of his apostles would be successful. Is the duty of teaching all nations confined to the apos-

* Acts x. 36. † Ephes. i. 20, 21. ‡ Mark xvi. 15.

tles? No; it is the duty and privilege of every believer to make known to others the word of life. In what way? Either by preaching, if gifted and called to that work; or in private intercourse. When the Jubilee trumpet was sounded by the high-priest, what was every Jewish householder, within hearing, required to do? To repeat the sound nine times, with his own trumpet. By this means, how far did the blast resound? To the utmost borders of the Holy Land.* Was this ancient rite significant? Yes; it shows how we should spread the sound of the Gospel by repeating its joyful tidings. What is the second branch of our Lord's commission to his apostles? "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What is baptism? See iii. 6. Why was this rite to be observed? As a sign of the new covenant, ratified by the blood of Christ. To whom is Christian baptism to be administered? To believers in Christ, and their offspring. Did our Lord say that the nations were to be baptized *before* they were converted to the faith? No; they were first to be discipled, and then baptized. On what ground, then, is baptism administered to the infant offspring of believers, who cannot know or embrace the doctrine of Christ? On the ground of its design. What is that design? To give an outward sign, or seal, to the promises of the new covenant. To whom were the promises sealed, under the old covenant? To

* Levit. xxv. 9.

the persons to whom the promises were made — namely, to faithful Abraham and his children. In like manner, to whom are the promises of the new covenant to be sealed by baptism? To the persons to whom the promises of *that* covenant are made— namely, to believers in Christ and their offspring.* Are the offspring of believers included in the promises of the new covenant? Yes; the children of a believing parent are *holy*,† that is, *devoted to God.* But do not the children of believers sometimes prove unholy? Such is too often the case. What advantage then is there in such a covenant-connexion between believing parents and their children? It is not a saving connexion; but it is a gracious privilege, highly favourable to their salvation. In what way can it be favourable to their salvation, since they cannot understand it? It brings their parents under a more sacred obligation to train them for God; and it brings them under a personal obligation in after years. What obligation does it lay upon baptized children, in after years? That of embracing the promises made to them as the offspring of believing parents. Did our Lord prescribe the *mode* of administering water in baptism—whether by immersion or sprinkling? No. Does not a difference of opinion obtain in the Church of Christ concerning this matter? Yes. How may we best form our judgment concerning it? By considering two things: *First*, the nature of the thing signi-

* Acts ii. 39. † 1 Cor. vii. 14.

fied by baptism; and *Secondly*, the evidence of apostolic practice. What is the first thing we are to consider? The nature of the thing signified by baptism. What is the thing signified? The purifying influences of the Holy Spirit.* In what way is that influence said to be applied to the mind of a sinner? It is said to be poured,† shed,‡ or sprinkled.§ Is the soul ever said to be immersed in the Spirit? No. But are we not said to be *buried* with Christ in baptism? || Yes; but the phrase has no reference to water baptism. What then does it mean? That, when we are baptized by the Holy Spirit into the faith of Christ's death, *burial*, and resurrection, we become partakers of the benefits of them. What is the second thing to be considered in deciding on the true and Scriptural *mode* of baptism? The evidence of apostolic practice. Does not that evidence show, that *much* water was necessary? No; but the reverse. How so? The Philippian jailor was baptized in prison ¶; and individuals and families were baptized** without any account of their leaving the house where they dwelt. Did our Lord prescribe the form of Christian baptism? Yes; it was to be observed "in the name of the Father, and of the Son, and of the Holy Ghost." Why is baptism administered in the name of "the Father"? Because it is by the love of the Father, that we are elected unto salvation. Why

* Titus iii. 5. † Isaiah xliv. 3 ‡ Acts ii. 33.
§ Ezek. xxxvi. 25. || Col. ii. 12. ¶ Acts xvi. 33.
** Acts x. 47.—xviii. 8, &c.

is it also in the name of "the Son"? Because it is by the obedience of the Son, that we are justified unto salvation. And why is it also in the name of "the Holy Ghost"? Because it is by the influences of the Holy Ghost that we are sanctified unto salvation. Does this verse afford an undeniable proof of the personality of the Holy Spirit? Yes; for as The Father is a person, and The Son a person, it would be absurd to suppose, that, by The Holy Ghost here, we are not also to understand a person.

20. What is the third part of our Lord's commission? "Teaching them to observe all things, whatsoever I have commanded you." Who were to be thus taught? Those who should be discipled, or converted to the faith of Christ. Would they still have much to learn after having embraced the Gospel? Yes; they would but have learned the first principles of the doctrine of Christ. And have *we* much to learn, after having first tasted that the Lord is gracious? Yes; conversion is but the first step in the way of holy obedience. What were the apostles to teach their new converts? All things, whatsoever the Lord Jesus has commanded. Had our Lord taught his disciples many things, of which we have no record in the Gospels? Yes; after his resurrection, he was seen of them forty days, speaking of the things pertaining to the kingdom of God.* Had not the apostles a very arduous and responsible

* Acts i. 3.

commission to discharge? Yes; it must often have caused them to exclaim, Who is sufficient for these things? * Finally, what *encouragement* did our Lord afford them, in the prospect of their great work? "And lo, I am with you alway, even unto end of the world." With whom did our Lord promise to be ever present? With the apostles, and all faithful ministers of his gospel. How does it appear, that the promise is designed for any but the apostles themselves? Because of its extension to the end of time. Has the presence of Christ been realized according to this promise? Yes; and it has often cheered his servants when drooping under discouragements. What may this promise be called? Christ's farewell promise. Are the parting words of beloved friends especially precious? Yes; and they are words of too much worth ever to be forgotten. What is the concluding word of this Gospel? "Amen." What is the meaning of Amen? So be it, or I wish may to be so. Was this Amen uttered by our Lord? Most probably not; since it is wanting in many Greek copies of the Gospel. What event soon followed the above memorable promise? Our Lord's ascension into heaven. Where is that recorded? In the first chapter of the Acts of the Apostles. Whence did he ascend? From the mount of Olives. Who saw him ascend? His disciples. How was he

* 2 Cor. ii. 16.

taken up? A cloud received him out of sight. What was declared, by angels, concerning him, as he ascended? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. What does the heart of every waiting disciple respond to that declaration? EVEN SO, COME LORD JESUS.

FINIS.

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